DN Baptist

THE BAPTIST RECORD.

Organ of the Mississippi and Louisiana Baptist State Conventions.

The subscription price is required in advance; and at the expiration of the term paid for the paper will be stopped. All money for the paper should be sent by P. O. money order on Jackson P. O., Registered letter, or Express, to M. T. Martin. All communications for the paper should be sent to, J. B. CAMPBELL, Clinton.

THE BAPTIST RECORD.

M. T. MARTIN, Publisher and Proprietor.

Integrity, and Fidelity to the Cause of Christ.

Terms, $2 00 Per Annum. Payable in Advance.

VOL. 4. JACKSON, MISS., THURSDAY, JUNE 10, 1880. NO. 18.

THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

Entered at the Post Office at Jackson, Miss as second class matter.

GENERAL DIRECTORY.

For the information of all we will keep the following Directory standing awhile.

OFFICERS MISSI'PPI CONVENTION.

PRESIDENT—Eld. J. T. Freeman, Starkville, Miss.

RECORDING SECRETARY—Eld. A. J. Miller, Port Gibson, Miss.

CORRESPONDING SECRETARY—J. T. Buck, Jackson, Miss.

TREASURER—Dr. M. W. Philips, Oxford, Miss.

STATE MISSION BOARD.

J L Johnson, President;
J T Zeafy, First Vice President;
Z T Leavell, Second Vice President;
J F Jackson, Treasurer;
A J Quinche, M W Phillips, G Leavell, A A Lomax, J D Pettigrew, W E Tynes, W H Patton, N M Berry, S H Grant, H M Long, A J Miller, T J Wahie, W W Carrothers, J H Estelle, A [illegible] Kolnoh, E E King, Jas Hayes, H F Sproles, John Powell, H K Eastland, M B Pitts, F C Gregory, R W Williamson, A V Rowe, E W Henderson, W L Skinner, M T Martin, F Leavell, J Gresham, A H Booth, J H Little, W W Finley, M V Noffsinger, R W Hall, Jas T Fox, J P Thompson, T G Sellers, Wm McMurtry, W R Butler, D M Walker, J G Sally, J R Farrish, M P Lowrey.

OFFICERS LOUISIANA CONVENT'N.

PRESIDENT—Eld J. P. Everett, Shiloh, La.

RECORDING SECRETARY—Eld. G. W. Harsfield, Mansfield, La.

TREASURER—J. D. Hamilton, Shiloh, La.

Send money as follows:

MISSISSIPPI.

SECRETARY OF FOREIGN MISSIONS—Dr. R. H. Whitfield, Clinton, Miss.

STATE MISSIONS—Eld. T. J. Walne, Corresponding Secretary of the Board, Clinton, Miss.

MINISTERIAL EDUCATION—Pres. W. S. Webb, Treasurer of the Board, Clinton, Miss.

MISSISSIPPI COLLEGE—Eld. M. T. Martin, Jackson, Miss.

BAPTIST RECORD—All business communications and money to M. T. Martin, Jackson, Mississippi, and all matter intended for publication to Eld. J. B. Campbell, Clinton, Miss.

LOUISIANA.

STATE MISSIONS—W. C. Friley, Trenton, La.

MINISTERIAL EDUCATION—Eld. J. A. Hackett, Shreveport, La.

Chairman of committee on Foreign Missions—J. A. Hackett, Shreveport, La.

GENERAL.

Home Mission Board of the Southern Baptist Convention—Eld. W. H. Mellptosh, Marion Ala.

Foreign Missions—Eld. H. A. Tupper, Richmond, Va.

Southern Baptist Theological Seminary—Eld. J. P. Boyce, Louisville, Ky.

COMMUNICATIONS.

Will the Righteous and the Wicked Dead be raised Simultaneously?

BY H. F. S.

NO. III.

It is necessary to examine some passages of Scripture seemingly opposed to the docrine that has been defended. This duty is approached with diffidence, because the texts have been presented by learned brethren, and pious as decisive of the theory of two resurrections, that of the righteous at the beginning, and that of the wicked at the close of a thousand years, or the millenium.

Paul says: "I count all things but loss * * * if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-14. This language, it is truly said, is expressive of "humble hope and hopest endeavor." If there is no eclectic, special, distinct and privileged bodily redemption for the righteous, and only one certain and general resurrection, embracing all men, what is the significance of such language? If the apostle refers to bodily resurrection, may he not express the sincere desire and ardent determination to be distinguished from the unrighteous, not as to the order of time in the resurrection, but as to the blessings which follow the event, the privileges of the new life in the world to come? Moreover, is it certain that he alludes to a corporeal resurrection? Does he not refer to a figurative, spiritual resurrection, not indeed the quickening from the death of sin, which occurs in regeneration, but to a complete *spiritual separation from* among the unrighteous, who are now dead in sin? The context favors this interpretation. "I count all things but loss * * * that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I, also, am apprehended of Christ Jesus."

In speaking of the resurrection, the same apostle says in 1. Cor., 15:23, 24: "Every man in his own order; Christ, the first fruits; afterwards they that are Christ's at his coming. Then cometh the end." It is said that Paul here teaches this to be the order of the resurrection; Christ first, afterwards, those who are Christ's at his coming; and then the remaining dead. It is claimed that the word rendered "order" is a military term, meaning band, cohort or division, and that "we have the figure of a resurrection host coming forth in solemn and stately march from the grave, the head of the column having already appeared, and every one of the dead follow, each marshalled in the corps, or grand division, to which, by his character and works, he belongs." As the resurrection of Christ, the head of the band, is separated from that of his people, the second division of the host, by a long time, certainly eighteen hundred years, so the resurrection of his people will be separated from that of the wicked dead by a period of time not here fixed. According to this interpretation, "the end" here is not the absolute end, but *the end of the resurrection*. This [illegible] of the word in the New Testament. Elsewhere it means the end of the world. As examples take Matt. 24:6, "the end is not yet," and 14, "then shall the end come;" 13:39, "the harvest is the end of the world;" 28:20; "I am with you always, even unto the end of the world;" Luke 21:9, "the end is not by-and-by," and 1 Pet., 4:7, "the end of all things is at hand." Further, the connection would seem to fix its meaning. "Then cometh the end, when he shall have delivered up the kingdom to God." But he must *reign* until he completes the work of redemption, destroys the last enemy, death, compels men to acknowledge that he is Lord and King. Will not that be at the end of the world? Moreover, the apostle is speaking exclusively concerning the resurrection of the righteous. There is no allusion in the chapter to that of the wicked.

It remains to say something about the doubtful passage in Rev. 20:4-6. It is questionable whether the theory of two resurrections would ever have been adopted and defended had not this text been written. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ and shall reign with him a thousand years." It is claimed that this language establishes the doctrine of two resurrections—that of the righteous dead at the coming of Christ, the beginning of the millennium, and that of the rest of the dead at the end of that period; and that all other passages referring to the subject can be so construed as to harmonize with the teachings of this one.

Every Bible reader knows from his own experience that the Apocalypse is an obsure book, abounding in symbolic and figurative language; and in highly wrought imagery. It is an important rule of interpretation, and sound, that figurative language, should not be allowed to contradict the teaching of plain and unfigurative language. It is certainly unwise to construe a number of texts contrary to their natural sense and make them agree with one of doubtful import.

The language of the immediate context is certainly metaphorical. An angel comes down from heaven with the key of the bottomless pit, and a great chain in his hand. He lays hold of the dragon, Satan, casts him into the pit, shuts him up and places a seal upon him. In reading this does any one think of a literal key, pit, chain, binding and sealing? It is evidently figurative. If the verses immediately following are to be understood literally there is certainly a very radical change, and without any intimation that there would be such.

Besides, if the language be understood literally, the first resurrection will be only of the martyred dead, and not of the dead in Christ. In his vision John saw "the soul of them that were beheaded for the witness of Jesus, and for the word of God." *They* lived and reigned with Christ a thousand years, and *this* was the first resurrection.

Further, I understand the theory of two resurrections to claim that the righteous dead will be raised at the coming of Christ, the beginning of a thousand years, and the rest of the dead, the wicked, at the close of that period, which will also be the absolute end, immediately followed by the judgment. But it is written: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four quarters of the earth." Rev. 20:7,8. How could this be after the end of all things?

The words employed by the apostle appear to be decisive against a literal and corporeal resurrection, and favor a figurative and spiritual one. He says he saw the *souls*, not the bodies of them that were beheaded for the witness of Jesus. A literal resurrection is always in the scriptures predicated of the bodies of men. Moreover, he did not say that the souls of these lived *again*, but simply that they lived and reigned with Christ a thousand years.

What then, does the first resurrection mean, and the living of the rest of the dead at the end of a thousand years? Let a wiser brother, and a careful, honest and laborious [illegible] first resurrection, J. M. Pendleton says: "seems to refer to the wonderful revival of piety, immediately consequent on the restraint of Satan's influence," represented in the figurative language employed above, in which an angel is presented as binding him in the bottomless pit, to which he had the key, and sealing him. "It will be such piety as was exemplified in the noble army of martyrs, and therefore John, in vision saw the souls of them that were beheaded for the witness of Jesus. This attractive type of piety will continue during the millenial period. * * * The influence of Christianity will be ascendent and transcendent. This revival of piety will, after a thousand years, be followed by spiritual declension and with this declension will begin the living of the rest of the dead. In other words, as the principles of piety will be actively at work during the thousand years, so the principles of peity will begin to work as soon as the thousand years elapse." The Bible does certainly speak of a spiritual and figurative resurrection as well as of a literal and bodily resurrection. Those dead in sins are quickened and raised up in Christ. Eph. 2:1-7. In speaking of the elevation of Israel from depression and misery, God says through the prophet: "Behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel."—Ezek. 37:12. Our Lord represents the prophet Elijah as living in the simple dress, ascetic life, bold, burning and discriminating words of his forerunner, John the Baptist. "Why then say the Scribes that Elijah must first come?" The Rabbis taught that this prophet must reappear before the opening of the reign of the Messiah. "And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already. * * * Then the disciples understood that he spake unto them of John the Baptist."—Matt. 17:11-13.

Tradition vs. the Word of God.

The attempted justification of Protestants by Dean Stanley, for their departure from the plain precept of the Word regarding baptism, is as remarkable for its audacity as his attempt is for venality.

After having acknowledged that baptism by immersion was established by Christ's example, command, and by the apostolic practice—he sweeps away the whole sacred precedent with this plea, "A general sentiment of *christian* (?) liberty." Calling the utter disregard of Christ's command "*christian*" reminds me of the topers plea for getting drunk. He said "I was sick, and thought a little *good*(?) brandy would help me." Such "christian liberty" as Dean Stanley approves and a "good brandy drunk" may well go together. Indeed, I am persuaded that the evil of the latter, is far less than that of the former though the RECORD names it "matchless."

Driven from one position to another by the irregistible authority of God's Word, we find Pedo-baptists urging plea after plea. At one time they say the mode is not essential, at another the subject may be young or old, "infant or adult." In New Orleans they baptize(?) christen flags, engines, horses, etc., and the latter with champagne, and Dean Stanley now offers a new plea, viz: "a sentiment of christian liberty." But, for candor and for tormerity as well, I have seen nothing to equal the following which are excerpts made from a book entitled, "The real principles of Catholics. A catechism for general instruction of grown persons," by the Rt. Rev. Dr. Hornhold, Dublin, recommended by Francis Patrick Kernick, Bishop, etc., Philadelphia, May 29, 1837.

EXCERPT.

"Q. How do you know for certain which books are divine and canonical Scripture and which not?

"A. By the testimony of the Catholic church, which, without interruption succeeded the apostles, and with whom our Savior promised to abide and teach all truth, to the end of the world.

"Q. You tell me the Scripture is the infallible word of God, why then does your church forbid the faithful to read it, &c., &c., &c.?

"A. The Catholic church never forbid her children from reading the Holy Scriptures. * * * Pope Pious 4th placed a restraint on the reading of the Scriptures in the vulgar languages, to arm the people against the danger which would follow if every cobbler and tinker was allowed to interpret the Scriptures to their silly fancies.

"Q. Are not all points of doctrine contained in the Holy Scriptures, and is not the Scriptures the sole rule of faith?

"A. No. All necessary points of doctrine are not contained in the Holy Scriptures. * * * The Scriptures without the *tradition* of the Catholic church, cannot be the sole rule of faith. There are many thing necessary to be believed which are not contained in the Scriptures.

"The following articles are to be believed: *that the Virgin Mary was always a virgin, the Sabbath was by divine authority translated to the Sunday, the christian passover or Easter is always to be celebrated on a Sunday, infants are to be baptized, the baptism of heretics is valid; the Apostles creed is of divine authority. Yet, certainly these articles are not clearly contained in the Holy Scriptures but Protestants received them from the tradition of the church of Rome.*" Therefore it is plain that all necessary points of doctrine are not contained in the Holy Scriptures."

The Church of Rome discards the sure word of truth, as the sole rule of faith, and accepts as of equal binding authority, the uncertain teachings of tradition. Protestants follow the Church of Rome. Catholics and Protestants by precept and practice, say that the Holy Scriptures are not sufficient to make wise unto salvation through faith in Jesus Christ, but that traditions, vague utterances are necessary, and must also be followed, all this in the face of the divine certitude found alike in the "Douay" and English version of the Bible, viz: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that *"the man of God may be perfect thoroughly furnished unto all good works."*

Not many Protestants are acquainted with the fact that "infant sprinkling" and many other things now esteemed so highly, came from Roman Catholic tradition. Nor are they advised as to the indifference with which Catholics regard, in this country, their activities; that they are but a step removed from each other time will abundantly reveal. The Catholics, looking at the admissions made by Dr. Hornhold, occupy, in this question, the more honorable position. For Protestants attempt to meet the truth instead of acknowledging the Catholic origin of much that they hold so dear. C.

The Use of Tobacco.

Notwithstanding the delicacy I feel in writing a piece for publication, I must beg leave to offer a few words, and, hope the many readers of your valuable paper will not be severe in their criticisms.

Well, now I'll be off, scarcely knowing what to say first; but I do wish to know why the editors of our good papers, the RECORD, the *Southern Baptist*, *Western Recorder*, and numerous others I could mention, keep so silent about this great evil, the use of tobacco. I wish they would say more about it, for it seems to me that this whole generation is running away with intemperance. What will the next be? who can tell? I fear, with such an example as is being set, it will be indescribable, and deprive man, more and more, of his ancient ability. Perhaps, our dear editors are (pardon the thought of such a thing,) partakers of the evil, but I hope not; don't think such great and good men, those who should be fit patterns for the rising generation, would be so intemperate in a practice so adverse to the system and common decency. How can our teachers of morality, with any degree of consistency, enjoin it upon others to be temperate, when they, themselves, are guilty of one of the most intemperate and offensive of all habits. A habit, too, that must be cultivated ere a natural man can bear to indulge. I must confess, this seems to me an enigma that cannot be solved upon any common principles.

I have heard our ministers commend temperance from the pulpit, and exhort their hearers to be temperate, while many of them desecrate the very stand with the filthy fumes of tobacco. Where is the young man that will follow your advice, when he finds you just as deep in the mire as he is in the mud? You may do some good among those where your evil habits are unknown; for I admit, tobacco is seldom used in the pulpit, and it is hard to judge a man by seeing him there, only; but, I guess, some one will be apt to notice your soiled lips, and stained teeth, for no one who indulges can have clear red lips and bright pearly teeth. You are sure to be found out. Perhaps, in this way, one of your well-be converts will be speaking to one of your acquaintances about the temperance talk you gave them last Sabbath. He is almost persuaded to be a temperate boy. "Well," replies the other, "it was all very good, and in place, no doubt, but I'll have more confidence in the man when he practices what he preaches." "Why, you don't mean to say our preacher is intemperate, do you?" "Well, I don't know, but if you call eating tobacco intemperate, (the very thing you wish to quit, I believe,) I think he will do to count one of that class." "Oh, dear! I wouldn't have thought it—but I remember, now, that I saw him spit under the steps, just as he ascended the pulpit, but thought it a mere accident, didn't dream of his being a tobacco chewer. Havn't been with him much, nor heard him preach but once. He looks like a man of fine manners." "Yes, but I think he was making a poor display of them when you saw him spitting under the stand in a church. If he respected that house as we imagine he should, you would never catch him soiling its walls with tobacco spit. That is bad, I know, but I believe him a good man any way." "Yes, so do I, but think he had best conquer temptation himself, before he makes so much fuss about it to others." "Well, well, I can't feel just right to think he is a tobacco chewer." "You may as well believe it, for I saw him take a chew no longer since than yesterday, and he offered me a chew to-boot. Said he had chewed very bad to quit it, but *couldn't!*" "Did you take the chew he offered you?" "No; you certainly know I don't use the filthy stuff." "You take your dram sometimes, don't you?" "Yes, I do, when I feel like it. "My dear friend, you ought to quit it." I do wish you could have heard him last Sabbath; he pointed out the evils of dram-drinking more forcibly than I ever heard it done before." "Suppose I had heard him, I would have felt like asking him to point out the evils of tobacco chewing." "Ah! my friend, you must not put tobacco against *whiskey*—that will never do." "Well, I shall not pretend to say; but you admit both are evils, don't you? Now, please tell me, does your Bible speak of minor evils? I don't know much about that book, myself, but I do know your preacher has told me he didn't believe he could quit tobacco, and he satisfied, and I just dare him to ask me to quit my dram. I'll be sure to make him a proposition, if he ever does, which will be this, to save the money he spends for tobacco, and educate that poor boy of his that is so ignorant; he is a perfect laughing-stock for the whole neighborhood, and if he has more money than it will take to educate his son, he can help that poor widow lady, there by him, to educate her little daughter. Then he might have enough left to buy his wife a need present once a year."

Now, dear friends, you may have heard this very conversation at the expense of one of our most excellent ministers; and I assure you, it makes me feel quite unpleasant to hear the church, and our ministers, so justly assailed by the world, but I can't think of one word in their favor, so I just have to keep still, and let them have it. Now, candidly, don't you think it would forward the cause of your Master, whom you are called to serve, more if you were to follow out the plan the dram-drinker has prescribed.

Tobacco must have a great influence upon its victims. I have a friend, a beneficiary in the Choctaw Association, who has been at school in Clinton, several years, preparing for the ministry. I saw him not long since; he is quite rigid on the subject of novel reading. Being one of that class, I made him a proposition, viz: If he would pledge his honor never again to use tobacco, in any way, I would pledge myself to quit novels. "Oh," said he, "I, I don't like—I really can't make that promise now. Though I do feel bad when I spend my money for tobacco. I often stop and wonder if I can't spend it in a better way." Now what must I think of this young minister, who so plainly sees his error, but still holds on to it? I tried to persude him to promise, but, no sir, *tobacco has got him*, and I had to give up in despair.

I beg pardon for writing such a lengthy piece, and will close by adding that if there is one tobacco user that will abandon the practice from this one I promise to quit novels.

Now we'll see if all you ministers are like the one of whom I have spoken. M. C.

If you regard novel reading as wrong, you ought to quit it whether the minister quits his tobacco or not; his doing wrong does not excuse you. We deplore the inconsistency of ministers, and others, and wish all would act out their professions.—ED.

Letter from Beaver Dam.

Baptist Inconsistency—The Bible a Baptist book—Methodist Smith and Baptist Jones lock horns in controversy—The Methodists happy and the Baptists mad.

"The Bible is a Baptist book." I have heard this all my life, and have been thinking, what do our folks mean when they say it? Well, I think the majority have immersion in mind when they say it. They are very proud to have their views taught in the Scripture. But is baptism the only thing in the book? Is it the most important thing taught there?

Methodist Smith and Baptist Jones once met in controversy. Jones was well posted on many points of the Bible; he had been in battle with Methodists often and had every point of difference on his tongue's end. In all the land he was the best defender of Baptist views. But Jones was very weak on Scripture not touched by controversy. Smith was a keen shrewd fellow who knew the weakness of many of his points in the controversy, and he was sharp enough to find out Jones' weak points. At the very onset Jones began to hurl his thunderbolts against sprinkling and infant baptism and presiding elders and bishops, etc. It did look like poor Smith would be crushed. He was perfectly calm, however, and when he did reply, it was a battery from an unexpected quarter. Jones in his talk had let fall the old saying, "The Bible is a Baptist book." When Smith replied, to the amazement of every one, he took that for his text, and in the coolest manner imaginable, went on to say, "My brother claims the Bible as a Baptist book—let us see about that. Now, for argument sake, let us grant that it does sustain you in your views of baptism and church government. There are some other things taught in this book, and I want to show you that your people are no more entitled to claim the Bible as peculiarly their's than other denominations who are less pretentious. Now sir, you must admit that the Bible is a book full of *missions*. Christ in the commission commanded his people to send the gospel abroad. Paul shows us that the heathen cannot be saved without the gospel. The Bible throughout declares that converted people *will be interested* for the salvation of others. Now, my dear brother, you know it takes money and men to send the gospel abroad. But tell me, did you ever take a public collection from a congregation for missions? Did you ever contribute one cent yourself to such a purpose? Have I not heard you boast before a congregation that you never did either? You have never prayed, so far as I have heard, for the heathen. Yet this 'Baptist book,' as you call it, commands all these. You can't plead that you are too poor to make a contribution yourself, for while I am talking to you your mouth is full of a poisonous weed, called tobacco, which cost money, which is not only not a necessity, but an absolute injury to you. I can safely assert that the Baptists of this county never did give a cent for missions, while they have spent thousands of dollars for whiskey and tobacco."

All this while Jones and the Baptists present were exceedingly nervous and tried to interrupt the speaker. But he persisted, "I am not through yet. You have intimated that you are the only people that go by the Bible. I want to show that this is only your vain boasting. I have already shown that you do not regard the command to 'preach the gospel to every creature,' but that in drinking whiskey, and using tobacco you are wasting the Lord's money in useless, idle, injurious and wicked habits. There can be no doubt but that it is the will of the Lord that we teach our children his law and raise them up in his fear. The Jews were required to do this in Old Testament times and surely the Lord would not have us neglect them in reference to the gospel of his dear Son. But show me the Baptist in all this region who is in favor of Sabbath-schools. I have heard you denounce them from the pulpit and say you would rather your children would go fishing on Sunday than attend a Sabbath-school. But you are ready to say you believe in teaching them at home—but do you do that? Where is the Baptist in all this section that does it? Not one in ten have even family worship. As I passed the creek last Sabbath morning on my way to Sabbath-school I saw your boys, with a number of others, in bathing; when I returned I saw them at your brother's playing *base*. The children of a man who calls the Bible a Baptist book' violating the Sabbath with their father's knowledge, and growing up without a knowledge of the Bible!

"In a talk with you on one occasion you admited that whisky was a fearful curse in our land—that the Bible condemned it, and on my suggesting to you to come and join our temperance society, casting in your influence on the side of sobriety and good order, your reply was that the church was as good a temperance society as you wanted to belong to. And yet it is known that your denomination is notorious for drinking, and you tolerate in your membership the most noted drunkards. If all other societies were no better temperance societies than your church, the cause of temperance would soon be a hissing and a by word in the mouths of drinking men. And now, sir, I am prepared to show that your people have less respect for the Bible than any people I knew of. Yours are the only people I ever heard of whose ministers, those who are expected to be able to teach others, make an open boast of their ignorance. You expect a lawyer to whom you trust your case in court, or physician who practices in your family, to be learned in their profession—to study carefully the books of law and medicine. But the men who teach the Bible, the most important of all books, can get up and wrangle for two hours, most fearfully butchering the English language, professing to labor under a sort of inspiration, getting off the most ridiculous nonsense, and then wind up by asking the Lord to bless truth and *pardon error*." You thus show that you have more respect for other books than you have for the Bible. Now, sir, when your people practice more of the Bible you may have some grounds to claim it as a Baptist book, but until then you ought to be ashamed of such assertions. When you show yourselves to be Bible Christians, with all that means, then we can have some respect for you position on baptism and other subjects."

At several points during the delivery of this speech, the meeting came very near breaking up with a row, but Methodist Smith had his Irish up, and was going to have his say. Well, notwithstanding the Baptists seemed very wrathy for a time, the speech did much good among them in making them more consistent. That was years ago—our people have improved wonderfully since then, but even now there are many Baptists who are calling the Bible a Baptist book, who live very inconsistently with the claim. If our people would only be consistent in their lives, we could very soon win the christian world to our views.

ALBERT BILLINGSLEY.

BEAVER DAM.

Letter from Africa.

[By permission we publish the following letter from Bro. David to Bro. Powell, Secretary Society of Missionary Inquiry, Mississippi College.—ED.]

LAGOS, April 4th, 1880.

Dear Bro. Powell:—Your letter dated last Christmas was received some time ago, but I have been so extremely busy since my arrival, I have had no time for letter writing. I found the mission in a very sad state. The converts at Abeokuta and this place, were scattered. The school at the former place was broken, at this station it was reduced from forty children to ten. The station at Ogbomashau, under Bro. Moses L. Stone, alone remained in a prosperous condition. Since my return, this faithful brother has been ordained to the work of the gospel ministry, and is, so far as I know, the first native Baptist ordained preacher. The day of his ordination he baptized two converts, and has now gone to his station, to baptize others.

I am glad to say that there are signs of improvement at Abeokuta; the school is revived—my former teacher and interpreter is there assisting Bro. Coobs of the colored Board, whom I believe to be a pious man. Probably you are aware that the colored Board and our Board are working conjointly at present, as they are unable to do much alone.

The congregation here is increasing a little in numbers—so are the other services. The day school has increased from ten to twenty-seven children. As soon as I am able to give my attention to the mission work, I hope for better times. Since my arrival, I have been very busy building a mission house for this place. The carpenters are putting the roof on this week. We hope to be in it by June first.

As we are much in need of a fence around the mission premises, will not the Missionary Inquiry Society send me some help towards putting it there?

We have been in Lagos two months and more, neither Mrs. David nor myself have had any fever, although our family has increased by the birth of a daughter, three weeks ago. The Lord has been very merciful to us in preserving the health of both mother and child.

Love to all the brethren, and ask all to pray for us. Write again. I hope to be more prompt next time.

Yours affectionately,

W. J. DAVID

Children at Preaching.

With remarkable unanimity the religious journals of our land are giving attention to the relation of children to the preaching services of the church. In various forms the topic is just now coming up for discussion as it never did before. Consciousness of impending danger has burst upon the leaders in Zion, and they are bestirring themselves to meet it.

It seems to be conceded that the children and young people are sadly deficient in their attendance at preaching services. A writer in the *Central Baptist* says: "Perhaps the session of the Sunday-school closes just as the people assemble for the preaching service, and yet the great majority of the children, from six to sixteen, turn away from this service, and wend their way homeward." Another in the *Evangelical Sunday-school Teacher* say: "The absence of children from the church services is a great and growing evil, not only in those churches where the Sunday-school is a separate service, but even in those where the preaching hour follows close upon or after the Sabbath-school exercises." A pastor in Western New York writes: "Our Sunday school follows the morning sermon; but the children and younger people do not come until the sermon ends, at which time many of the adults retire." These citations indicate the wide-spread conviction that there is here a difficulty which needs attention.

Children should attend preaching services with their parents because that service is one of God's most approved agencies for spiritual improvement. Even though some parts be beyond the childs comprehension yet he should be there, for he can realize that the solemnity speaks of God's presence, that the hymns utter his praises, that prayer is addressed to him, and that the sermon is instruction in the truths of his word. The habit of church-going can be formed in no other way. In the neglect of early church-going the later non-attendance is established. We may rear a generation of Sunday-school pupils who become nothing more in their youth, and who abandon even this when they are grown. This is the danger we have cause to fear.

There are families, and possibly churches and communities, where children attend preaching services, and where adults attend Sunday school. This is as it should be. This secures the benefits of both these arms of the Lord's service. But the prevalent custom is quite otherwise. This failure is sometimes charged against the Sunday-school as though it favored and fostered such neglect of the sanctuary. Of that sin all leaders of Sunday-school work wash their hands.

Some persons plead that Sunday-school and preaching services are too much for the average child in one day. If so, keep him from that which as an adult, he can best spare. But what are the facts? On five days of each week these very children spend five or six hours in secular school, and three hours at a stretch is quite usual. True, there are changes, intermissions etc.; but every wisely managed church and Sunday-school service will furnish the same in substance.

The fact is, that the sin of this failure in church-going lies at the door of those parents whose children fail. They are not conscientious about this matter; they are not as prompt in arranging for the Lord's business and the Lord's school as for their own business and the secular schools. Time is squandered in sleep on the Lord's day, and in untimely and elaborate meals, which if wisely employed under a worthy conscientiousness would remedy the entire difficulty.—*Baptist Teacher.*

THE BAPTIST RECORD.

J. B. GAMBRELL, - - Editor.
CLINTON, MISS.

JACKSON, MISS.,
THURSDAY, - - JUNE 10, 1880.

Terms of Subscription.

One copy one year, $2.00; one copy six months, $1.00; for any time less than six months, at the rate of five cents a copy; to ministers, $1.25 a year. Of course, it is understood that the subscriber pays the expense of sending his subscription. If you subscribe through another party, hand him ten cents to pay the expense of forwarding money. No Club rates. No Commission paid.

Signs of the Times.

From a careful study of this country, we are profoundly convinced that our greatest want is not more doctrinal teaching as to ecclesiology, but an awakening to a proper sense of the obligation of the disciples of Christ to the world. We need something like a missionary revolution. We may not be just exactly right doctrinally, but in the main our people are correct. We have thousands of *sound Baptists; what shall be done with them? What are they* good for? There are many churches in these States with an excellent creed, but they do nothing for the world, and next to nothing for themselves. It is not doubted that there are among us quite a number, who may be soft, but they are in the minority, and not influential.

By a law of nature, and of grace, too, when we cease to grow, we begin to die; when we cease to go forward, we begin to go back. The only way to keep up, is to keep on. It is easier to go forward than to stand still. All this being true, in many a place Baptists are in danger of loosing the ground once conquered. In some places they have already done so. The Lord will not bless and prosper an idle lukewarm people. "Because thou art neither hot nor cold, I will spue thee out of of my mouth," saith the Lord. Churches which neglect the great work for which they were organized must sooner or later go to nothing. The history of the anti-missionary Baptists is a mournful and instructive example of the result of doing nothing. They said, "If the Lord wishes the heathen converted, he can convert them without us." The Lord has converted many heathen without them, and as they choose to have no hand in the work, he has permitted them to die out. They were not needed. It will be so with our churches, if they follow the example of their anti-mission brethren, no matter what theory we may hold. It is not saying, but doing, that will avert the calamity.

In our opinion, measures ought to be devised, if possible, to arouse the sleeping hosts of Baptists in this country on the subjects of a higher christian life, and sending the gospel to the perishing. The best and ablest men among us ought to be sent out as evangelists to sound the gospel trumpet in the midst of the people. The people need instruction; they will receive instruction. If instructed they will act. Though so little is doing now, we have lost not one particle of faith in Baptists. We believe in them, yet not in them, but in the grace of God in them. They will act if properly led and instructed.

In addition to the appointment of evangelists, much can be accomplished by holding, in different parts of the country, at proper places, missionary and educational meetings. These should be held at central points, and directed by those who can give thought to their management. Perhaps they would better be held between Sabbaths, so that ministers could attend. Three or four days given by the workers of any section in considering what to do, and how to do it, and in encouraging each other to do it, would result in great good.

By this means we will awaken an interest all over the country, and set the hosts in motion. The coming year may be the best ever known to us, if, with a clear insight into our *wants, we direct our efforts, wisely,* to the task before us.

"This plan is being worked in Mississippi with success; the State Board alone is responsible for the Secretary's support. To *illustrate*: Secretary Waine will arrange for preaching at a certain point for two Sabbaths in the month. The church there agrees to pay $200, and the Board promises an equal amount. After a time the Secretary will visit the church, preach a few days, and not only raise the money the church has promised, but all, or nearly all, the Board has promised. In a short time the field is self-sustaining and can get on without further help. In Georgia the work goes grandly on under the leadership of Dr. DeVotie, and every month the missionaries are promptly paid.—*John, in "Alabama Baptist."* John recommends his brethren to follow the example of Mississippi and Georgia. We can say to our Alabama brethren, the thing is working beautifully over here. But, if they begin on our plan, they must see to it that some body opposes them, as that will be a great help in the way of keeping every body awake.

More Snakes.

Some time ago we published a piece on snakes. It was intended in that article to suggest that many of the heresies which people fight so stubbornly exist in the imagination of the combatant, or are greatly magnified by his mental condition.

Recently, at short intervals, we have had our attention called, in several ways, to divers and sundry snake holes. Certain brethren of honest intent are sure that they have found snakes and lots of them. In one instance we have been written to that we may say whether there are any snakes at a certain place. The brother writing does not believe there are any at the place mentioned, but he writes for the assurance of others. Read this.

Every thing, no difference how good it is, meets with objection. Even Christ, from the manger to the cross, was bitterly opposed. A teacher may put forth his utmost effort to please his patrons, doing his duty fully, but he will find to his disappointment, that somebody is not satisfied. The merchant, too, may deal fairly and honestly with his customers, but ere long some one will have complaint to make; and so of all trades and professions. Nor is the minister an exception to the rule. He may be truly a man of God, earnest and devoted, doing a noble work for the cause of Jesus and the good of humanity, and yet some will not like him, and not only so, but they will say hard things about him and actually work against him.

All this being true, it is not very wonderful that there is objection to the Baptist State Convention. I have a limited acquaintance with this organization, but I have supposed that it is a body of Baptists some what like an association—only larger—the intention of which is to do such as Sabbath-school and mission work and to promote the interest of education, etc. How far I have been mistaken in this view, others, better acquainted with the work, must determine.

But there are brethren, good and true men, who think very differently. It seems to me, however, that before we oppose a thing, we should consider well the grounds upon which our opposition is founded; for if we do not, we may be objecting to a plan by which more is being done than we are doing. In short, we ought to know what we are opposing.

Those who object to the Convention appear to think that the principal design of this body is to change the whole order of the Baptist Church. Indeed, it is believed that if the present state of things continue a few years, no minister, who is not a graduate, will be allowed to go into a Baptist pulpit. And further, as the opinion prevails with some that the Mission Board receive a large sum of money annually, the whole thing is denounced under that fearful name—"Riligious Ring."

Now, how about these things? Are they so? If they are, I do not hesitate to say that I am out-and-out an objector.

I have said this much with a view to induce Bro. Gambrell, if possible, to give through the RECORD an account of the Convention, its formation, plans, purposes, aims, etc. Let us have it, Bro. G.

We cannot give the account now; Bro. Buck will be in a condition to do so before long.

As to the Convention we have this to say: For some ten years we have been a regular attendant at the meetings of the body, and we have seen no snakes. The writer of the foregoing is correct. The objects of the body are missionary and education. These objects are promoted as they are in our associations. The body is like an association, only larger. We have never seen any of the rings some brethren write and talk about. We guess the rings are in the brethren's minds. Those who have been at the Convention are generally very well satisfied. It is a singular fact, that those who never attend the meetings and *know* nothing of the workings of the body, see all the snakes and rings.

As to the money, those who are so careful on that point have not contributed any part of the fund, as a rule. Those who give do it cheerfully and they are satisfied with the way it is spent. Every year the Board publishes a full report, making a full showing of all monies received and how and to whom paid out. Why do not these brethren send and get a report, also a minute of the Convention? They are distributed free. Our acquaintance with the brethren of the Convention is pretty extensive. We never knew any of them to steal anything. If we have taken any thing not our own lately we have forgotten it. Why should by far the largest and most influential body of Baptists in Mississippi, be held under suspicion, especially when every thing is done openly and published to the world? This is unjust; it is unbrotherly. Such things come not of that spirit that thinketh no evil; that believeth all things.

If brethren have fears, let them inform themselves before they speak to the injury of those who are trying to do the Master's work. Surely this is right.

Now about the preaching; we have never heard any one advocate the notion that graduation shall be regarded essential to preaching. Nor have we ever heard a member of the Convention advocate any literary standard for preachers, not even the lowest. It would be wonderful if they did, for not one in ten of the members of any meeting, perhaps, has ever been in college at all. This snake is in the eyes of those who see it—no where else. So much for these points.

Not long ago a brother wrote us a sharp letter about Clinton and the western brethren. He said in his country there was a strong feeling against both, and it was growing. Of course we were sorry, and we wondered what Clinton and the western brethren had done. We are new in this country, having come here from North Mississippi. We have not found the western brethren worse than others. Wherever we have been among them they have appeared to be kind, brotherly, intelligent and as liberal as any people we have met. What have they done? Do they do less for the cause of Christ than their brethren elsewhere? We have found to the contrary that they are more liberal than most of people where we were raised. Why should there be a strong feeling against them? These brethren are a unit in favor of education and missions, and they give largely for these objects. Is this wrong? or do those who have the strong feeling against them do more for these good causes. Nor do they give for themselves; for they are glad to have the ministers they educate go even to other States, if they can do more good. And they give largely to Foreign Missions. Again we ask, what is the trouble? Perhaps it is because they push their views of missions, education, etc.; is that wrong? In the name of sense where is the trouble?

It is said that some eyes are infested by insects, which appear to the owner of the eyes to be huge snakes writhing at a great distance away. We suspect that this is the trouble in the cases above mentioned. It is prejudice. We make bold to say that it is all wrong. Such a spirit should be kept down. Let the brethren come over here; let them go to the Convention; let them read and inform themselves and the snakes will all crawl away.

We need co-operation for the good of the cause in our State. But this evil surmising is directly in the way. We pray God that he will so baptize us in his spirit that brotherly love and confidence and the spirit of unity and helpful co-operation may abound throughout all our borders. And so rising up as one man we will do such a work for Christ as we have never done before.

The Louisiana State Convention.

The coming meeting of this body is of great importance. It should be largely attended by representatives from every part of the State. Meantime, as the meeting draws near, every lover of the cause in that State should make the Convention an object of earnest prayer. The brethren who shall go up to the Convention never stood more in need of divine wisdom.

For three years Baptist affairs in Louisiana have been constantly improving. We know of no State that has made greater strides forward. But what has been done is only preparatory to greater things in the future. There has been an awakening and a coming together. These were essential to any success. And let us say that they are essential to the denomination's holding its own. The importance of unification and active co-operation can hardly be over estimated. Every thing, therefore, which looks in the opposite direction should be earnestly opposed by every lover of the blessed cause. In a case like this, men and special enterprises should not be considered. The State should come together around missions and education. Men are nothing; the cause is every thing.

In the coming Convention we suppose State Missions will be the leading question. It should be discussed with great prudence. Up to this time there has been pretty fair sailing; but it is getting time for objections to put in. They will not long delay their appearance unless Louisiana Baptists are an exceptional lot. When the same work was fairly inaugurated in this State, Dr. Broadus, being present, said in his peculiar way, "Brethren, this is a great work upon which you are about to enter. Push it all you can, but expect opposition. You will have opposition till the Lord takes a great many good brethren to a better world than this." We have found it so. Opposition has come, but by the help of the Lord the work goes on well. Opposition will come sooner or later in Louisiana, but the work may go on if the leading brethren have it in their hearts. And there is no work more worthy of the prayerful help of every Louisiana Baptist.

Some will oppose the enterprise, perhaps, captiously, or through suspicion. These are to be regarded as thorns in the flesh, messengers of Satan to buffet. Others will offer criticisms upon the manner of conducting the enterprise, in a friendly spirit; these should be heard by the Board, and all concerned, as true friends; their suggestions heeded and properly weighed. Some times we are too impatient of criticism and fail to profit by it. We all need more or less of it, and should take it meekly. We trust that whatever is done at the Convention will result in the furtherance of this, to Louisiana Baptists, the greatest enterprise.

The paper question will come up for consideration, and, so far as we are concerned, we hope it will be considered with strict reference to the wants of Louisiana. The RECORD has no claim on the brethren over the river, any further than it has earned a place in their hearts by a wise advocacy of their best interests. If they can arrange to have in their limits a paper, sound, sensible, vigorous—a paper that will lead their people on to better things, they would do well to do so. But they should settle down to something. The unsettled state of affairs with reference to an organ greatly retards progress. The question should be put to rest in the interest of unity and peace. We are ready at any moment to withdraw the RECORD as the representative of the Convention and give its influence to the unity of the Convention around any other paper. And we believe that in this matter every one should study those things which look to the peace, unity and growth of the denomination in the State. We believe, further, that the Convention should take the lead in this matter, as in all others in the State, if they be of general interest.

We know that many brethren wish a State paper. They have a State feeling, which is not unnatural at all. And a strong, vigorous State paper would do them more good than any paper published outside the State. We simply say that we are perfectly willing they should have one. And now we suggest, as a matter of public interest, and because we see in the multiplicity of papers in the State, weakness, probable discord, and, in the end, loss and failure,—we suggest, against what may appear our own interest, that brethren Lee and Head consult together and see if they cannot come together. And, if they can satisfy the Convention of the future success and good conduct of their paper, we think that body would do well to adopt it. Let the matter be seriously considered and the good of the cause consulted.

The Convention is on a rising tide; but, if we are not mistaken, it will require wise counsel to get fully upon the top of the wave that leads out to fortune. May God rule all to His own glory.

Some Thoughts about Our Commencements.

Now, that the annual commencements are at hand, it is appropriate to offer a few thoughts of a practical character touching them.

1. Many preachers and speakers are now about to run to and fro that knowledge may be increased, we will hope. Concerning these we wish to say, that the labor incident to the preparation of sermons and speeches, the worry and discomfort of travel, together with the loss of time, are enough for them to contribute to the occasion they grace. It is not at all the proper thing for them to pay their traveling expenses. We presume this is generally sufficiently well understood, but is not universally so. A school which allows its preacher or speaker to pay his own expenses discredits itself. *Verbum sat.*

2. If it is not too late, we would like to put in our demurrer against a vain show on such occasions, varying the Scripture admonition to suit the case, we would say, let every thing be done *honestly* and in order. We have a strong disgust for the packed examinations, the pilfered compositions, the long practiced music of some commencements. Let there be honesty in all things.

3. The extravagant dress allowed in some female schools, on such occasions, is a serious fault, one which a healthy sentiment should correct. There should be simplicity in all our schools. They are not for display.

Literary.

"Old Landmarkism, by J. R. Graves, LL. D., Memphis, Tenn., Baptist Book House, Graves, Mahaffy & Co.; Price $1 00." This is a little book of two hundred and sixty-two pages setting forth the author's views of what is meant by the term "Old Landmarkism," the grounds upon which it rests, and the logical consequences of both the true position respecting human societies, and the false position. The book is in the author's well known style. We have not had time to read it carefully, and, hence, cannot express a mature opinion as to its merits. With the greater part of it we—and no doubt most of our readers—will agree. We must defer further notice, till after we have had time to read the work carefully.

"Bible Types Explained, by J. P. Everett, Shiloh, La. Rogers & Co., Printers, 315 Main street, Memphis, Tenn." Bro. Everett is one of the stated contributors to this paper, and an exceptionally fine and careful writer. This is his first contribution to the public, in book form. The subject which he treats is a very rich one, and very important. The field has not been cultivated with any thing like thoroughness by any author in the South, so far as we are informed. The present work is a timely and valuable contribution to our literature. Every pastor, at least, should have a copy. Address the Publishers for a copy.

NOTES AND COMMENTS.

"We had a good time at Baldwyn."—*S. W. Sibley.*

Bishop Farish is holding a meeting at Tangipahoa, La.

Bro. N. B. Kellis reports encouraging crop prospects in his (Kemper) county.

Dr. Fulton still believes in Cadet Whittaker, which we would expect, Whittaker being black.

"We never make fun of religious things."—*S. B.* Neither do we, but the thing referred to is not religious. It is irreligious.

Pastors and brethren generally should be planning to go to the Conventions in Mississippi and Louisiana.

We learn that the *Baptist Messenger*, Louisiana, is to be issued weekly. Bro. Lee is preparing to *rouzate* Louisiana.

Brethren and sisters should be planning to go to the Convention. Let us have a good turn out, and a profitable meeting.

Prof. J. L. Johnson will deliver an address to Bro. Skinner's High-School, at Kosciusko, on the 18th inst.

Will Bishop Melvin come over to Yazoo City the last week in June and stay a month with us?—*Wm. McMurtray.* What do you say, Bro. Melvin?

The Missionary Union received $90,000 in ten days just before their anniversaries. Our Northern brethren are evidently sounder than we on the question of giving.

Our Northern brethren have great reason to rejoice over the result of their last year's work. Their advance has been fully sustained. We rejoice with them in their success in the common cause.

Since writing our appeal last week for State Missions we have received notice that about $500 has been raised. Four or five hundred dollars a week is about right. We are getting to be a great people.

Copiah county is to have a temperance association. The object is to suppress the liquor traffic in the county. The temperance men are going to carry their principles into politics. Now, this looks like business. The RECORD has long since committed herself on this question.

Our examinations will begin on the 14th, Eld. G. B. Eager will preach for us on the 13th. Can't you come over to the examinations?—*C. M. Gordon.* No; if we can find any time we must help raise that $2,000 for State Missions.

We have heard that Bro. Head is about to start another paper in Louisiana. Well, this is free America; and, as Bro. Graves would put it, every Baptist in Louisiana who can afford the luxury has a right to have a paper. Let there be no strife.

We shall soon have the pleasure of giving the particulars of a new departure among the Baptists of Oxford. We will only say now that Brethren Quinche and Johnson have bought out the Oxford Institute, and will open a female school next fall. We bid them God's speed.

We have received through Bro. W. W. Graham $3.15 from Looxahoma church for Foreign Missions; also, through Bro. Gresham, the following amounts from Lake church: for Foreign Missions, $5; for State Missions, $5. All these amounts will be duly forwarded through proper channels.

Neglect of private duties is the great reason why the hearts of many are so dead and dull, so formal and so carnal, so barren and unfruitful under public ordinances. Oh, that Christians would lay this seriously to heart. Certainly the man's heart is best in public duties who is most frequent in private exercises.—*Ex.*

Some time ago we suggested to the editior of *The Baptist* that if he kept on with New Landmarks, he would about as well start a new denomination. Upon reflection, we are satisfied that the suggestion was a wise one. We hope he will not do it, but will agree with his brethren as far as possible, and help us bring about a mission revolution.

Bro. Searcy says we recently attributed to him several things in *The Baptist* which were written by the Senior editor, Bro. Graves, and says he does not believe in shooting from the bush. We beg pardon for the mistake—it was a mistake, and Bro. S., did you ever know the RECORD to shoot from the bush?

"I write to urge upon the brethren to whom I have addressed cards, the importance of furnishing the data asked *at once.* I am desirous that Mississippi should be properly represented in the Encyclopedia, but if brethren withhold the data the responsibility must rest upon them. Although a number of sketches have been promised, as yet I have received but few. Who will give me a sketch of C. C. Baggerly and S. S. Lattimore?"—*W. E. Paxton.* This matter should have immediate attention. Bro. Paxton should address Dr. Wm. Carry Crane, Independence, Texas, for a sketch of S. S. Lattimore. Who will send a sketch of James Nelson?

"A very curious case, which may possibly get into the courts, has arisen lately in Australia. A Catholic merchant died some time ago leaving the sum of $7,000 to the church "to deliver his soul from purgatory." Now, the executor of the will refuses to pay the legacy until proof is furnished that the soul of the dead has actually been delivered."—*Watchman.* If that is the way it is to go, the priests would as well close all business in that line.

The recent meeting of the Executive Board of the General Association of Mississippi was very encouraging. The missionary, Eld. Johnson, was present and made his report which led the brethren to believe that there is a brighter day ahead. The General Association should rally strongly and give the Board all the money they want for their work. United and developed they can do much.

"Did you mean to say that Dr. Stackhouse raised an onion fifteen inches in diameter, or fifteen in circumference? The diameter part greatly taxes our credulity over here." We are not going to stand to the diameter. It was circumference. Whether we nodded, or the printer puts us in this pickle, we can't say. But this we can say, that we guess Dr. S. did not know his own onions.

"The success, to this date, of the *Missionary Hen* belonging to Sister Johnson, of Ofahoma, is twenty-two chicks; but the hawks caught two of them. Sister J. thinks her hen is good for at least two more broods this year, of a dozen chicks each. If all our missionary funds escape the *hawks* as well as Sister Johnson's chickens, it will be a marvel of providence."—*R. E. M., Ofahoma, May 31.* We have great respect for missionary hens. They generally prove faithful.

One of the special committee appointed on the editor of the RECORD some time since, thinks our manner of speech is sometimes calculated to hurt the feelings of those not acquainted with us personally. We are seriously afraid it is true. Not being at all thin-skinned ourself we, perhaps do not exercise enough care for the finer feeling of our brethren. We will try to improve, and if our friends will labor faithfully, with us, we will thank them for it and try to profit by their labors.

A thoughtful brother says it is to be feared that the baptismal question discussed in the RECORD recently, and inter-communion now about to be discussed by some brethren, will be discussed in undue prominence. He is probably right. We are learning, that it is not worth while to indulge in elaborate argument every time some good brethren write us down unsound. That phrase is getting old and thin.

"The Roman Catholic immigration into the United States from 1820 to 1875 numbered 3,150,232. The total communicants in that church in the United States are reported at 6,500,000. As the population doubles itself in twenty-two years, it is clear the church suffers a loss of membership instead of a gain. This has been admitted by a leading Roman Catholic journal in New York."—*Zion's Advocate.* Those are hopeful figures. It appears that a great many Catholics in free America are leaving the old fold.

As the State Convention is approaching, and as we all know that both the harmony and success of the meeting depends largely on the spirituality of the meeting, will not all who design attending make the Convention a subject of special prayer from now to July 15th? I suggest that all who get in on Wednesday evening hold a prayer-meeting for the Convention.—*R. E. M.* That is an excellent suggestion. We amend by adding all Baptists of the State, to those who design attending. Let all the brethren and sisters pray for the presence of the Spirit with the Convention.

"If you had at the beginning expressed your views of expediency and circumstances as you did afterwards, you would have been better understood, and your doctrine better received." Well, but we could not say everything at the beginning, and when we discussed validity some people, in their excitement, ran on ahead to where they thought we would turn out. People must learn the use of words and adhere to their meaning. The views of the RECORD on that subject are certain to be held by the great body of Baptists, as they are now, and always have been.

"There has been a revival in DeKalb—a Baptist revival. A Mr. Martin, hailing from Jackson, held forth morning and evening for eight or ten days, closing last Monday. His theme in the pulpit was generally, "The final perseverance," though he also touched us up on close communion, and baptism. At their homes and places of business he attacked Methodists and Presbyterians, endeavoring to persuade them that they were "lost sinners," and would so remain unless they joined in with him."—*Kemper, in Mississippi Methodist.* Ahem! The last part of that we declare to be untrue. Mr. Martin never did any such thing. Bro. Kemper is up because of the going of the sheep, we guess.

"I will be along your way soon with more pecuniary freight. The RECORD is certainly a "magnum bonum" paper. The Lord spare the lives of the men who helm it many years to come."—*J. R. Farish.* The Lord spare you, and raise up more such friends for the RECORD.

A writer in the *Watchman*, Boston, speaking of the late Southern Baptist Convention, remarks: "Another strange thing was the almost universal use of tobacco by ministers. There are exceptions, but most Southern pastors use the weed." Twenty-five years from now ministers who use the filthy weed will be out of fashion in this latitude. At least we hope so.

Chips from Ministers' Institute at Baldwin, Mississippi, May 28-29-30.

Chistianity is not by proxy—it is a personal matter.—*D. I. Purser.*

The Lord would rather hear the ringing of a dollar, sometimes, in the treasury, than an amen from some lips.—*J. S. Berry.*

The man who believes in apostacy loses the cream and essence and comforts of the gospel.—*L. R. Burress.*

Our corruption is not an accident—but the work of sin.—*L. R. Burress.*

Ministers of the gospel justify themselves in following secular pursuits by Paul's example. Paul's tent covers a multitude of sins.—*J. S. Berry.*

Personal religion gleams from every page of the Bible. It is in every promise, in every threat, in every warning, in every doctine, in God's word.—*D. I. Purser.*

We must be converted as individuals—not as families, or congregations, or nations.—*D. I. Purser.*

We must put energy into our religion just as well as other things.—*S. W. Sibley.*

If apostacy be true, just to the same extent, are the promises of God uncertain. Yes, Christ would be put to an "open shame" before his father and the Angels of one christian apostatises.—*L. R. Burress.*

Mississippi College is a tower of strength—a grand power for truth in the land.—*D. I. Purser.*

Programme of Ministers' Institute at Keachi, La., July 8, 1880, Begining at 10 o'clock, A. M.

Is the inter-communion of Baptist Churches right?—Elds. F. Courtney and J. P. Everett.

Is it right for a minister to baptize without the vote of a church authorizing the same, first?—Elds. S. C. Lee and L. C. Kellis.

Is a church justifiable under any circumstances in administering the ordinances in the absence of an ordained minister?—Elds. W. A. Mason and V. G. Cunningham.

G. W. HARTSFIELD,
J. P. EVERETT,
J. D. HAMILTON,
Committee.

Let it be remembered that it was by a vote of a majority of the committee that Bro. Everett was assigned a position as one of the speakers.
HAMILTON.

Dear Bro. Gambrell:—Brother Piker has just closed a most precious meeting with us. His sermons—eloquent appeals to both mind and heart—were delivered with that earnestness and tender solicitude, so well adapted to the awakening of slumbering consciences and reminding sinners of God's tender mercy and long forbearance. Eight conversions were the result and many were left under conviction who may yet find pardon and peace. I hope and believe the future will yield a harvest from the many good seed sown by our brother during his short stay with us. Owing to previous engagements he could only remain a week, and the weather being unfavorable, the attendance was sometimes small, but that deep, holy quiet, which declares the presence of the Divine Being, prevailed throughout the meeting.

On Sabbath evening, after addressing a sermon to church members, instructing them on their duties and responsibilities, Bro. Piker led into the liquid wave, ten young converts and there buried them with Christ in baptism. Two of the number, had been awaiting the ordinance since our last regular appointment, and, thank God, two were my own children.

Not long since our church was hungry and thirsty, our cry was,

"Lord I hear of showers of blessings,
Thou art scattering full and free—
Showers, the thirsty land refreshing,
Let some droppings fall on me."

The dear One who has promised to answer petitions of the faithful has graciously blessed the voice of our supplication and we are refreshed.

Brother Piker's visit to us was appreciated. In the past, he labored for us as pastor three years, and during that time endeared himself to the church and community. In all probability he has preached to us the last time, but our prayers will follow him wheresoever he goes.

May God bless him physically and spiritually and enable him to discharge all the duties of his high calling, is the prayer of

Your sister in Christ,
VIRGINIA.

GREENSBURG, LA., June 1, 1880.

Dear Record:—Eld. T. J. Sims, formerly of Canton, Miss., now of McKinney, Texas, leaves us for Leipsich, Germany, where he will spend twelve or fourteen months as a student in the University in search of knowledge. His course of study will be theological, historical and scientific. He is a graduate of the University of Miss. and of the S. B. T. Seminary. Jeff leaves many friends in Texas, who wish him well, and await anxiously his return. He will rusticate a few days at Canton among old friends and relations, before his departure. May the Lord bless Jeff in his laudable undertaking.
J. A. MOORE.

ROCK HILL, TEXAS, May 28, '80.

Mississippi Baptist State Convention.

Hospitality will be extended to actual delegates and corresponding messengers who forward their names and post-office address to the committee by the 1st day of July. Each delegate is requested to write the committee, by P. O. card, that he is coming, and he will be notified in reply of the place assigned him.

Do not embarrass the committee by sending word to friends that you are coming to their homes; *write us* that you desire to be assigned with such friends, and we will conform to your wishes, and advise you accordingly.

Delegates will please preserve their cards and present them to the committee on arrival. They will be directed to the place assigned without loss of time.

The Convention will organize and transact their business at McIver Hall—the use of which has been kindly tendered—as the most suitable for this purpose. Address,

JAMES WILLIAMS,
Clerk of Committee,
Okolona, Miss.

OKOLONA, MISS., June 7, 1880.

SUMMIT, June 1, 1880.

Bro. Gambrell:—As announced in the RECORD, the Religious Institute *of the Mississippi Association met* with Mount Zion church, Franklin county Miss., May 28.

Thinking it may be of interest to your readers, I give you a "boiled down" outline of what was said and done. Owing to previous engagements the attendance of the ministry was small, nevertheless the deacons and laymen put in, and all in attendance left feeling somewhat edified and favorably impressed as to the object of the Institute. The first essay, read by Bro. W. W. Bolls: "What are the specific duties of deacons to the church and the duties of church members to the deacons?

After a thorough criticism by brethren Sample and Newman on Saturday the essay was tabled. The subject was well handled.

The following queries were discussed and tabled. By Bro. C. P. Jones: "What ought the church do member who refuses to take the Lords Supper?"

By Bro. George Cain: "What relation has the Sunday-school to the church?" Much interest was manifested in this question, some taking the view that in mission work it was taking the place of the work of the church. It was assigned to Bro. Cain for an essay at the next meeting.

On Saturday the query of Bro. John P. Jones was read, discussed and on motion of Bro. Sample answered in the affirmative unanimously. (Would that the churches make it a rule in the future; Query, "has the church the right to discipline members who refuse, when able, to support the gospel?"

The most interesting feature of the meeting was the discussion of Bro. Sample's essay: "What authority has a pastor in the church he supplies?" and the query: "Is it absolutely essential for teachers in the Sunday-schools to be members of the church?" In the Sunday-school mass-meeting Sunday morning, Brother Cain moved to answer the essay by answering: "none except where he was a member." Brethren Sample, Bolls, Anderson and Cain took the affirmative, and Bro. Newman demurred. I would like, very much, did space allow, to give an outline of the positions taken on this subject, would like very much to see the matter ventilated in the RECORD, by brethren Sample and Newman. Let us have it, brethren.

In the query, Bro. Newman took strong grounds against the proposition. The writer did the best he could for the affirmative. We lost, to our astonishment, but found afterward that brethren did not like the word absolutely, therefore failed to vote.

I give, or submit, this question and hope you may find time soon to answer through the RECORD: Should the Bible be taught in Sunday-schools theoretically or should the spiritual welfare of those taught be the prime motive? (The latter, of course.—ED.)

The next meeting will be with Mars Hill church, ten miles west of Summit, Friday before the 5th Sunday in June. Take a run down then in the interest of the RECORD.

PROGRAMME.

1st, to take up tabled essays.

2nd, Essay—Relationship of Sunday-schools to church; assigned to Bro. George Cane.

3rd, Essay—by Rev. James Newman; is it the duty of the churches to discipline members refusing to contribute, when able, to missions?

4th, Rev. C. H. Otken; What connection has common education with the church?

Rev. L. S. Piker is to preach the introductory Sermon, subject, "Election."

Yours in Christian bonds,
L. O. WEATHERSBY,
Secretary.

FOREST CITY, ARK., June 3, 1880.

Dear Record:—Thinking that I had a few friends in my native State, who would like to hear from me, I concluded to write this brief article.

Arriving in this State, March 13, I accepted the appointment from the Mission Board of the State Convention in April, as missionary for this portion of the State.

I find great destitution and much dearth in our common Zion, along the line of the Memphis & Little Rock railroad, and adjacent counties.

I have never met anywhere kinder and more hospitable people than in this section, and there is much need of earnest, faithful ministers of the gospel. Though I would not persuade any minister to leave Mississippi, if any have their minds turned this way, I will gladly give to such, all the information in my power.

I have just commenced a meeting at this point. The church has been without a pastor for many months, and is in a cold state. I earnestly trust that God's people may pray for them and me.

My present address is Lonoke, Lonoke, county Ark.

Fraternally,
G. A. GRAMMER.

THE BAPTIST RECORD.

JOHN T. BUCK, LOCAL EDITOR

JACKSON, MISS.,

THURSDAY, : : : JUNE 10, 1880.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements hereafter inserted in THE RECORD will be arranged by special contract. Address all letters on this subject to "BAPTIST RECORD, Jackson, Miss."

THE RECORD has a large and in increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the Southwest.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

RAILROAD TIME-TABLE.

Chicago, St. Louis & New Orleans Railroad.

Trains pass Jackson—

Going South—Mail		12:50 a. m.
	Express	7:00 a. m.
	Way Freight	7:05 a. m.
	Thro' Freight	10:10 a. m.
Going North—Mail		10:00 p. m.
	Express	7:05 p. m.
	Way Freight	3:30 p. m.
	Thro' Freight	4:00 p. m.

Vicksburg & Meridian Railroad.

Mail, Going East—

Leaves Vicksburg	6:15 p. m.
Arrives at Jackson	8:35 p. m.
Leaves Jackson	8:55 p. m.

Mail, Going West—

Leaves Meridian	11:00 p. m.
Leaves Jackson	5:40 a. m.
Arrives at Vicksburg	8:00 a. m.

Freight, Going East—

Leaves	12:00 m.

Freight, Going West—

Leaves	4:30 p. m

Mississippi & Tennessee RR.

Mail Train—North leav Grenada		5:45 A. M
"	ar. Memphis	10:45 A. M
" South leaves "		2:40 P. M
"	ar. Grenada	7:40 P. M
Sardis Accommodation—		
South—leaves Memphis,		4:40 P. M
"	arrives Sardis,	8:00 P. M
North—leaves Sardis,		5:35 A. M
"	Arrives Memphis	9:00 A. M

To Pastors and Clerks of Baptist Churches in Mississippi and Louisiana.

You may send us the names of all persons whom you regard as responsible, and whom you can and will endorse as such, who will promise to send us $3, by the first of next January for the RECORD, to be sent eighteen months, beginning when the name is entered on our books. We do this to enable those to obtain the paper who cannot conveniently pay now. We would prefer that all would pay cash who can do so. We will expect those who send us names on this proposition to attend to collecting and forwarding the subscriptions. ks.

Henceforth no advertisements will be found in this paper which are not well endorsed by truthful men. We will not be a party to a swindle if we know it. If we should find ourselves imposed on by parties advertising in our columns, we will promptly expose the parties. Those who use our columns will find themselves in good company. If we cannot build up an advertising patronage on these principles, we will make an honest failure. We ask our readers to help us. ks.

LOCAL NEWS.

Rev. B. H. Whitfield will receive subscriptions for "Baptist Doctrines" in Clinton. Remember, if you want this book send in your name, it is sold *only* by subscription.

The pastors of the Methodist and Presbyterian churches in this city closed their houses on Sunday night and went with their congregations, to hear Eld. H. F. Sproles at the Baptist church.

Attention is called to the advertisement of Dr. J. R. Graves' new book, "Old Landmarkism," in another column. Everybody knows who the author is, and therefore this book needs not our special notice.

Attention is called to the card from Dr. B. H. Whitfield in another column. If you want Dr. Tupper's great book on Missions now is your chance to get it cheap. Dr. W. has left some copies at this office for sale.

We return thanks to Dr. J. T. Zealy for an invitation to attend the commencement exercises of his Seminary, to be held at Robinson's Hall on Thursday evening, the 17th inst. From what we have seen of Dr. Zealy's exhibitions in the past years we feel safe in promising a rare treat to those who attend. An admission fee of ten cents will be charged to cover expenses.

Eld. H. F. Sproles requests us to return the thanks of himself and family to the ladies of the Baptist church for the provision made for their comfort, and to the members generally for the kind and fraternal greeting which has been extended to them. Eld. Sproles has a very high appreciation of little courtesies and kindnesses, and this only shows how little it costs us to make others happy.

Mrs. W. L. Hemingway, the wife of our esteemed State Treasurer, was painfully, though, we are glad to say, not seriously, hurt on Sunday last. The horses in her carriage became somewhat unmanageable, when she jumped out, and, in some way fell under the vehicle and the wheel passed over her. She had a narrow escape from a serious accident, and, while the entire community sympathizes with her and her honored husband in this affliction, all rejoice that it was no worse.

"HAPPY HOUR," the school for little folks, which is so successfully conducted by the Misses Whiting, will present the cantata of "An Hour in Fairy Land" at the Opera House, on Tuesday evening. Tickets of invitation will be issued and we expect a large and select audience will be present to see the performance and to encourage these ladies and their little charges.

We return thanks to President C. H. Otken for an invitation to attend the Commencement exercises of Lea Female College, Summit, Miss., June 13th to 16th. The following is the programme:

Commencement Sermon, in Baptist Church, by Rev. J. Lipscomb Johnson, LL. D., University of Mississippi, June 13, 1880, 11 A. M.

Graduating Essay, by Miss Corinne Reynolds.

Address, by Hon. Horatio F. Simrall, late Chief Justice, Tuesday, June 15th, 8 P. M.

Grand Concert, Wednesday, June 16th 1880, 8 P. M.

We have repeatedly claimed that the RECORD was one of the best advertising mediums in this part of the State, and possibly a repetition of this claim may become tiresome to some of our readers; but a few days since one of our leading business men stopped us on the street and said to us that he wanted to testify to this fact. He stated to us that he had received orders from places some distance from here, besides having calls from the home trade, which came directly through his advertisement in this paper. This is by no means the first time we have been told this; it is not uncommon for us to hear it, and we do believe that we come as near giving our advertisers the worth of their money as any paper in the country. Try us for yourself.

SPECIAL NOTICES.

Lemly's Diarrhœa Syrup, 50c a bottle; and warranted to cure. may6-6m

Greenlaw is now at Clinton with his Photo Gallery, and will remain thirty days. May 27-3t

VISITORS to the HILL CITY
Should not fail to call at the
"Vicksburg Clothing Emporium."
This house is well known throughout Mississippi and Louisiana for Stylish, Well-made Clothing, and their square dealing system of business. Every garment guaranteed as represented.
WARNER & SEARLES,
VICKSBURG, MISS.

Please notice in another column the advertisement of Samuel L. Boyd, New Orleans. We feel that we can safely recommend this house. It is strongly endorsed by reliable men. We advise country merchants to give Mr. Boyd a trial before purchasing elsewhere. May 20 6m.

If you want pure drugs at lowest prices get them at Lemly's, may6-6m.

5 Hhds choice white Sugar,
5 Hhds yellow Clarified sugar,
50 Bbls Molasses,
50 sacks coffee,
10 Tierces Lard,
50 Kegs Lard,
For sale by
tf A. VIRDEN.

Croquet Sets.
Base Balls,
Base Ball Bats
5 and 10 cent Goods
At S. LEMLY & SON'S.
apr20-2m.

1000 lbs Blackwell's Durham,
150 Boxes chewing Tobacco, Bought for cash before the late advance.
For sale by
tf A. VIRDEN.

The advertisement of H. Dudley Coleman & Brother, New Orleans, will be found in our columns. We take pleasure in advising our readers that they will make good all their representations. All they want is a fair trial. We believe they are safe men. Try them. May 20-6m.

200 Bbls Flour,
100 Half Bbls Flour,
300 Bbls Meal,
For sale by
tf A. VIRDEN.

China Dining Sets, 126 Pieces—$18
China Tea Sets, 44 Pieces—$5.00
Large Variety Chamber Sets,
Crockery and China Ware.
Received by S. LEMLY & SON,
apr29-2m.

Don't neglect having pictures of yourselves and little ones while Greenlaw is at Clinton. May 27-3

GENERAL NEWS.

A young boy, fourteen years of age, a son of Judge Delaney, was drowned at Lake Providence Sunday evening.

ST PETERSBURG, June 3.—The Empress of Russia, Marie Alexandrona, died this morning in the fifty-sixth year of her age.

LARONCE, June 5th.—The cattle plague has re-appeared here, and two thousand animals have died out of 100,000 in the island.

BROOKLYN, June 3.—The Elm Place Congregational Church, Rev. Jos. Wild, pastor, was destroyed by fire last night. Loss $50,000, insurance $30,000. A valuable organ was burned.

PANAMA, May 25.—No late news from the South. The United States steamer Adams is still in Panaramas. She went there on account of the yellow fever scare in Panama. There has been no yellow fever, but a local fever which, if not treated promptly, and intelligently, kills quicker than yellow fever itself. There have been no fatal cases for a fortnight or more.

NEW YORK, June 5.—A special from Norfolk, Va., says Lieut. W. T. Zeilin, marine officer on the United States receiving ship Franklin, son of Brig. Gen. Zeilin, of the Marine Corps, Washington, was thrown by a runaway horse on which he was riding on the Ocean road this evening and was instantly killed by falling on his head, having his neck broken.

LONDON, June 2.—Telegram referring to the famine on Kirdistan, Armenia and Western Persia, states that forty thousand persons must be fed for two months if they are to be kept alive. The telegram implores money to purchase grain which is still in store at Mousb. One hundred and thirty-eight persons have died of starvation at Bashkalch. Twenty-six villages are utterly destitute. One hundred and seven persons have died of starvation at Alashgood.

Special to the Commercial.]

CANTON, June 4.—The store of R. W. Garrison was burglarized last night, the safe having been successfully blown open, and two thousand dollars taken therefrom. The work was managed by an unknown expert, with a colored blacksmith, the porter of the store and another person. The officials have a good clue, and four arrests have been made.

Allen Evans, colored, assassinated George Johnston, also colored, on Sunday, at the former's place, six miles from this city. Jealousy is assigned as the cause of the deed. Evans was arrested and is in the Madison county jail.

Special to the Commercial]

CHICAGO, June 8.—Garfield was nominated on the thirty sixth ballot by a combination of the anti-Grant elements, amid the wildest applause.

The enthusiasm was so great that the vote could hardly be completed.

The band struck up "Rally Round the Flag," and the immense audience of ten thousand people took up the air and fairly raised the roof. J. P. H.

Conkling moved to make the nomination unanimous and congratulated the Republican party on its choice. The motion was carried. Logan also congratulated.

Genl. Arthur of New York, the special friend of Mr. Conkling, was nominated for Vice-President.

ST. LOUIS, June 5.—A terrific wind storm which swept over this city, beginning at about ten o'clock this forenoon, is found to-night to have occasioned losses amounting to not less than two hundred and fifty thousand dollars, though the loss of life was fortunately small, but one person being killed and perhaps a dozen seriously injured.

A man was caught in the wreck of the falling bins outside of the Central elevator and the river front and had his head crushed to a pulp. Another man was caught in the timbers of a falling house. Another was severely injured and will probably die from being crushed beneath a mass of candles blown from the roof of a candle manufactory.

A woman who sought shelter in an outhouse was taken out alive.

The woodwork of the bridge was somewhat damaged and East St. Louis was badly torn up by the hurricane. The force of the storm was so great that cars were in two instances blown from the railroad track.

A smoke-stack one hundred feet high was blown down on the East St. Louis Elevator, crushing in the office. The clerks narrowly escaped with their lives. The greatest loss occasioned by the storm was in tearing to pieces the many lumber rafts in the river, millions of feet of logs being sent adrift. The roof of the west wing of the Insane Asylum was torn away, causing a succession of crashes as the timbers broke and were thrown to the ground and for a few moments the greatest consternation prevailed about the place, as the attendants fully expected that the buildings was about to be blown down.

The unfortunates confined here also shared the alarm, their intelligence generally being quite acute in the apprehension of such danger. Many cowered in terror like dumb cattle, while others gave tongue to the most piercing screams; still others laughed in glee at the unusual din, which they imagined was the signal of the breaking of walls and a release from their captivity. The worst was over in a few minutes, however.

COLUMBIA, S. C., June 5.—To-day Ellison Hampton, a colored man, beat his son, a boy of ten years, to death with a leather thong. He first beat him, until his arm wearied, with a stick, and then tied him up and struck him about four lashes, the boy expiring under the lash. It seems that Ellison had been married twice, this boy being the child of his first wife, who is still living. On this occasion the wrath of the father was envoked by the boy having gone to see his mother, in violation of his father's orders. Ellison has been arrested.

RICHMOND, VA., June 7.—Warrants were issued to-day for the arrest of W. C. Elam editor of the Whig, and Col. Thomas Smith, on a charge of engaging in a duel, and Joseph B. Walters, business manager of the Whig, and Col. W. H. Payne, for encouraging and promoting said duel. The meeting took place yesterday morning near this city, almost on the identical ground where the fatal McCarty-Mordecai duel occurred, several years since. Elam fell at the first fire, his opponent's ball taking effect in the centre of the chin splitting the bone and fracturing the right jaw bone. The wound is very severe, but not considered dangerous. The warrants were served on Mr. Elam and his alleged second, Mr. Walters, but Elam's condition precluding his removal he was paroled. Walters was arrested, but was subsequently bailed in $1,000 for his appearance next Saturday. Col Smith and his party have not been arrested. It is reported that immediately after the duel they proceeded in the direction of West Point, where they took a steamer for Baltimore, thus getting beyond the jurisdiction of the State. The meeting had its origin in an article which appeared in the Whig last Tuesday, headed, "Political Poems," and which denounced in unmeasured terms the Fonders, or so much of the Conservative party as have utterly repudiated the old name under which it has masqueraded, and assumed a new, styled the Democratic party of Virginia. This denunciation embraced all the leaders since 1860, and included the Governor of Virginia, Wm. Smith, who was Chief Executive Officer at the close of the war. Hence the implication of his son in the present affair.

OKAHOMA, May 30th, 1880.

Dear Record:—I have been here something over two weeks. I came primarily to receive the professional services of a dentist, but remained after his work was complete, in order to attend a Colored Ministers' and Deacons' meeting near this place, on the fifth Sunday, and Saturday before.

I had designed giving them two lectures each day; but owing to busy times on Saturday, and the morning rain on Sunday, the congregation each day was so late in getting together, that each day got but one.

Subject of Saturday's lecture: "The church, what is it? and what is it not?" Sunday: "What does the New Testament teach concerning baptism?"

Quite a number testified at the close, that they understood both subjects, and the duties growing out of them, better than they had ever done before. I tried to be intelligible.

There was considerable business done, and I will freely own, it was done in a more orderly manner than I had expected. The pastor, Elder Alfred Henry, is a man of considerable tact and native common sense, though very limited education. He bears a most excellent character. They had one visiting preacher, a young man by the name of West. He appears to have just education enough to make him wish to be educated; he is, both in grammer and rhetoric, decidedly superior to a good many of our white preachers. My object in attending their meeting was to teach them some things; and I confess that in so doing, I also learned some things.

While in this community, the question has been brought to me several times: "Will the Convention endorse the position of the RECORD on church authority."

During the whole of that discussion, I never wrote a line, and do not intend to; neither have I ever intimated, to which side I lean, nor do I intend to.

As to any action by the Convention on the subject, however, when *that* question has been brought to me, my uniform reply is: "I did not know that the Convention had yet assumed to be *an inquisition*."

R. E. MELVIN.

A Paper for Mississippi and Louisiana.

It is universally concluded that no religious denominations can effectually carry forward their general work without the convenient instrumentality of an organ of communication. If this is true of any of the different orders of christians, it is eminently true of the Baptists, for the reason that they have less organized machinery, less centralization, and consequently, less lever power over the masses. While others, in their "church courts," conferences and councils, can enjoin, require and even command on penalty of certain forfeitures, and thus, in some sort, secure compliance, we rely on co-operation in the general work and co-operative enterprises for the advancement of their denominational work, we have to rely simply and solely upon instruction, argument, stimulation and persuasion. We have no ecclesiastical cat-o-nine-tails with which to whip our people into the harness, nor even the cordon of organized instrumentalities of which some can, and do, boast, which serves the double purpose of sending out information, and bringing in liberal financial returns.

From a human standpoint, in all of this, Baptists are at a disadvantage. Our independent congregational church government and polity, whereby all outside and primatial authority except that of the New Testament is absolutely and unconditionally ignored, is severely criticised and condemned by all mere human organizers. But we rejoice in the assurance that there *can be no* mistake in this matter; that He who builds His "church on *the* rock," has not failed to ordain all necessary instrumentalities, whether in spiritual calls, grace or providence, for the safe and effective consummation of His glory in that church; and what He effects in one church, He will not fail to perform in all others. The provision of His wise providence of the art of printing, and the almost unlimited facilities for circulating printed religious literature more than compensates—or will yet be found so—for what the world calls the lack of general organization, central power, and stringent authority. This brings me to remark that what we need and always have needed is *not* more organization, more machinery, or more authority, but more general and better teaching, more information, and more stimulation, in order that our christian activities might be quickened and our denominational strength drawn out, applied and directed in the line of duty and progress. I thank God that He has so distinguished His "called out" people above all others as to place them—so far as government is concerned—on their honor, not under human task-masters, and that he has authorized appeals to be made, *not* to their fears, nor, yet, entirely to their hope of reward, but to their intelligence, their judgment and their affections. These appeals must be made by the pastors of our churches, and the evangelists who go to and fro among our people. And that they and our people may be furnished with all needful information concerning the wants of the field, the most practical methods and the progress being made in all of the departments of our denominational work, we need an able, sound, aggressive, and *widely* circulated organ of communication. And why not have such a paper for the Baptists of Mississippi and Louisiana? What an effective instrumentality for good; who can measure it? J. A. H.

New Orleans.

Dr. J. P. Lehde, who was converted from Romanism, and baptized by Bro. Cole last December, was ordained a deacon in the First Church, on last Sunday. Of sincere and simple piety, deep convictions, and withal a close thinker and student of the Bible, he cannot fail to make an efficient officer. Bro. Cole is training all new converts for usefulness. Bro. Lowry has returned from the Saratoga meetings, quite delighted with the trip, and the cordial reception among our Northern brethren. Sister Moore, the untiring missionary to the colored people, has gone North for needed rest and recuperation. Pray for the success of the work in New Orleans. W. H. TUCKER.

June 4th, 1880.

Walter S. Neely.

To-day at 10 o'clock we laid the body of this young man away in the family graveyard at Liberty church, Rankin county. About three weeks ago I was called to his bed-side at his request to tell him of the Savior's love. He then professed faith in Jesus, committing his soul, his all, to Him. His faith wavered not to the last. He died yesterday morning, without a struggle, at his uncle's Mr. Raines, in this city; aged, about twenty-two years. His death was a victory. May the Lord comfort the stricken hearts of the bereaved.

M. T. MARTIN.

JACKSON, June 8, '80.

MANSFIELD, LA., May 27, '80.

Bro. Tucker authorizes me to say that all will be provided for who will attend the

MINISTERS' INSTITUTE,

on Thursday, July 8. Come all, and let us have a good time. If the programme, as announced by the committee, needs any change, we can make it, when we get together. It will do us good to meet together.

G. W. HARTSFIELD, Ch. Com.

Do Evangelists Destroy the Peace of Church and Pastor?

To a Louisianian this question is to be answered from the work in our own State, not from the "high pressure" work of other places. What is the result in Louisiana?

There is a peace that ought to be destroyed. We read, Zech. 11:17: "Wo to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." Ezek. 34:2, "Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherd: Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" Rev. 3:15-16, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Can any one look at these things, and then contend that all our churches and pastors should remain in such peace? It is a good thing, and will in the end result in good for our churches and pastors, to have an influence brought to bear upon them, which will cause them to desire a higher order of pastoral and church work. *Let it come.*

But to the question, has the work ended to Hartsfield and Barnes' churches where they have been? Let the facts in the case determine. We want no hearsay, conjecture, or mere opinion. Unless we know, we have no right to speak. I am sure I have as fair an opportunity of judging as any one in the State, for there is not a single pastoral charge in the State where they have spent more time than they have on mine. *And I do know that*, while my people, without exception, love them both as brethren, and men of rare ability as preachers, and of rich piety as christians, and while they would be glad to have them labor with us at any time, *they think none the less of me, and I think none the less of them.* I say more, our ties are stronger than if they had never come among us.

I think I know what has disturbed more pastors than our evangelists have. If any one wants to know, I will tell him, provided he is one of the disturbed ones.

W. H. MCGEE.

MINDEN, LA., May 31, 1880.

To Elder T. J. Walne.

Dear Brother:—It is confidently affirmed that you said on the floor at Bogue Chito Association, last November, that the salary of the State Mission Board was six thousand dollars a year. Is it possible that you said this, or did the brethren misunstand you?

Will you please answer through the RECORD, and oblige

Yours, etc.,
T. C. SCHILLING.

If Bro. Walne said any such thing, his tongue slipped.—ED.

Please publish the following appointments for me.

Salem, Sunday, 11 A. M., June 13.
Utica, Sunday, 8 P. M., June 13.

Fraternally,
T. J. WALNE.

June 7, 1880.

If a man is called a builder, we expect him to build; if a merchant, we expect him to trade; and Jesus is called a Savior. We know He will carry on His sacred work; He will save multitudes. There is sweet hope here. Do you not see day-dawn in the very name of "Savior?" Surely, if He comes to save, and you need saving, there is a blessed fitness in you, one for the other. A prisoner is glad to meet an advocate; a ship out of its track welcomes a pilot; a traveler lost in the wilds, delights to meet a guide. So should a sinner rejoice at the bare thought of a Savior.

Notice.

I would like to get the minutes of the Mississippi Baptist State Convention for the years 1837, '38, '39, '40, '44, '47, '48 and '49. Also complete files of the minutes of every Association in the State, except the Mississippi and Pearl River; these I have now.

Brethren who have any of these will please lent them to me; if they want them, I will return them. I need these for use in compiling the History of the Baptists.

JOHN T. BUCK,
JACKSON, MISS.

ks.

I will duplicate prices on any bill of goods bought in St. Louis or New Orleans.

tf A. VIRDEN.

The Louisiana Baptist State Convention.

The delegates and visitors who expect to attend this Convention, to meet with the Keachi Baptist Church, Friday before the second Sabbath in July next, are requested to send their names to *Dr. W. S. Logan, Keachi, La.*, also to notify him whether they expect to come by private or public conveyance.

Be sure to send on your names, brethren.

J. H. TUCKER,
Pastor of Keachi Bap. Ch.

KEACHI, LA., May 12th, 1880.

Appointments for Eld. H. L. Finley.

Please publish the following appointments for Bro. Finley:

Driver's Flat	June 12, 8 p m
Turkey Creek, "	June 13, 11 a m
"	" " 8 p m
Pilgrim's Rest, "	June 14, 11 a m
"	" " 8 p m

Brethren who see this will please circulate the appointments. Eld. D. E. Gambrell will be with Eld. Finley at the above named churches.

Yours in Christ,
R. F. STOKES.

God saves us from ourselves! We carry within us the elements of hell if we but choose to make them such. Ahas, Judas, Nero, Borgice, Herod—all were once prattling infants, in happy mothers' arms.—*A. Phelps.*

Mississippi Baptist State Convention.

This body will hold its next meeting at Okolona Miss., beginning July 15, 1880. The following arrangements have been made with the various railways for reduced fare, viz:—

Vicksburg & Meridian R. R.—Delegates pay full fare going. On returning, the agent at Meridian will furnish tickets to original starting point at one-fifth regular fare upon presentation of certificate of attendance, signed by the President. Return tickets will be sold at Meridian from July 17th to 21st.

Chicago, St. Louis & New Orleans R. R.—Full fare going. On returning, the agents at Jackson and Grand Junction will furnish tickets at one-half the regular fare upon presentation of certificate of attendance signed by the President or Secretary of the Convention. These certificates will not be good after July 21st.

Mobile & Ohio R. R.—All agents in Mississippi will issue excursion tickets to persons attending the Convention at three cents per mile each way. Tickets will be sold from July 13th, to 17th, and will not be good after July 25th.

Memphis & Charleston R. R.—Full fare going. On returning, the agent at Corinth will issue a ticket to the original starting point on this road at one-fifth regular fare upon presentation of a certificate signed by the President. Return tickets will be sold only on July 19th and 20th.

Mississippi & Tennessee R. R.—Persons attending the Convention who pay full fare going will be returned free on presentation of certificate of attendance signed by Corresponding Secretary.

td JNO. T. BUCK,
Cor. Sec. Miss. Bap. S. Con.

Subscribers wishing their post office address changed must give us the names of both offices; for instance, "change from A. to B.," otherwise we cannot make the desired change, unless we happen to remember the original post office. ks.

DIED,

In Meridian, Miss., June 3, 1880, Mrs. Josephine E. Phillips, wife of Dr. J. R. Phillips, in the fiftieth year of her age.

A native of Giles county, Va., and a former resident of Clinton, Miss., she had lived in Meridian since the war. Remarkable vigor of mind, cheerfulness of spirit, and hope of Heaven, attended her to the end. A lover of hospitality, an ornament to society, a light in the Baptist church, a friend to her pastors, a blessing to the world, and a joy to her family, she is gone, and no one can fill her place on earth.

J. W. BOZEMAN.

JACKSON MARKET REPORT.

Prepared especially for the RECORD.

Cotton—Good Ordinary	9
Low Middling	10½
Middling	10½
Flour	5 50 @ 8 00
Bacon	7
Bulk Meat	7
Hams	11 to 12
Shoulders	6 @
Molasses	45 @ 65c.
Sugar	8 @ 11
Coffee	15 @ 20
Meal, per bbl	3 00 @ 3 25
Corn, white	75
Corn, Yellow	70
Bran	1 25 per 100 lbs.
Ship stuff	1 40 do
Oats, per bushel	50
Salt, per sack	1 65 @ 2 00
Lard	9 @ 11
Tobacco	40 @ 60
Eggs	10
Butter	10 @ 25
Mess Pork	13 50
Peas	1 50

Books.

Eld. O. L. Johnston, of Jackson, is traveling as colporteur for the American Tract Society. The following are among the books he has for sale:

Family Bible, with notes, Testament and Psalms, Pilgrim's Progress, *Cruden's Concordance, Devotional Thoughts by Eminent Men, Paley's* Natural Theology, Rock of Our Salvation, Vital Godliness, Tights for the People, Sermons for the People, Sketches from Life, Young Lady's Guide, Pictures of Life, Rebe's Common Sense, Flavel's Works, etc. Catalogues will be furnished on application.

Bro. Johnston will visit any community in which parties wish to examine his books. He will furnish any book published by the Society at publisher's rates. We commend him and his work to our readers. ks.

THE BAPTIST RECORD.

FAMILY CIRCLE.

CONDUCTED BY

MRS. J. B. GAMBRELL.

ANTE-MORTEM.

BY MARGARETT J. PRESTON.

How much would I care for it could I
know,
That when I am under the grass or snow,
The ravelled garments of life's brief day
Folded and quietly laid away;
The spirit let loose from mortal bars,
And somewhere away among the stars,
How much do you think it would matter
then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help or harm me more?

If while I was toiling, they had but
thought
To stretch a finger, I would have caught
Gladly such aid to bear me through
Some bitter duty I had to do;
Though when it was done they said,
(maybe
To others—they never said to me—
The words of applause so craved, whose
worth
Had been the supremest boon on earth,
If granted me then,) "We are proud to
know
That one of ourselves has triumphed so."

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has
clung?
What help in a comrade's bugle-blast,
When the perils of Alpine heights is past?
What need that the stirring pean roll,
When the runner is safe beyond the goal?
What worth in dodge's blandest breath,
When whispered in ears that are hushed
in death?
No! no!—If you have but a word of cheer,
Speak it while I am alive to hear!

—*Sunday Magazine*

TO-DAY.

BY MARJORIE MOORE.

Only to-day for the burden
Of toil or pain or care!
We need not blacken to-morrow
With the shadow of our despair.
Strength for the present moment
Is the only answer to prayer.

Not upon our weak shoulders
Is laid the weight of years.
Safe in his hand is the future
Its love, its joy and its tears;
And the pain may be less bitter
The joy more sweet than our fears.

Or even before to-morrow
May come the sure release,
Waiting and hearing and doing
For us at once may cease;
Instead of life's thorn-kept roses
May blossom the lilies of peace.

O, souls that hungering, thirsting
Struggle and strive alway!
Gather from out the future
Whatever comfort ye may:
But fill with patient living
The little space of to-day.

—*Examiner and Chronicle.*

Questions to S. S. Scholars.

No. 8. A king was once taken prisoner; those who took him killed his sons before his eyes, put out his eyes, bound him in fetters, and carried him far away. What was his name? what kind of fetters? and where did they take him?

Still the answers come! and the date of finding each one mentioned. New competitors, Willie D. Fortune, Yazoo City, Miss., John W. Coleman, Yazoo City, Miss., Vernon Cowsert, Goodman, Miss., Nannie Lou Crain, Amite City, La., Lula Chiles, Hazlehurst, Miss., J. M. Bass, Hazlehurst, Miss., C. Spurgeon Burke, Providence, Miss.

Bro. Melvin writes as follows; please take notice:

Sister Gambrell:—Please request all who compete for the prizes to state in their answers how many hours (or days) it took them to find each answer; it may help to decide who wins, as I promise to the boy and girl who answers most questions and *most promptly*. * * * I have got my *teeth*—have had them near a week; if artificial teeth are all the time, to all who have them, what mine have been thus far to me, I am prepared to pronounce them an unmitigated humbug. I am told they will be no trouble when I get used to them; perhaps so. I have heard the same about *hanging*, but never tried it, and don't intend to; I never tried artificial teeth before, either. With me at present the question is *getting used* to them! R. E. M.

Be patient and persevere, they'll prove useful and ornamental after awhile.

Patch, but not Cross Patch.

TENNIE TRUEMAN IN C. P.

"Mother, I just can't wear this patched coat to school!" said Fred, flinging himself into a chair and sticking out his feet, while his face was drawn up in such an ugly scowl you would have thought him a dreadful boy.

"Why, Fred, I am surprised; only this morning you looked at those patches and said, 'Good for you, mother, these sleeves are jolly, now the elbows are all in;' and when you put it on, you smoothed it down, and gave me a kiss, and told me I was the best mother in the world."

"Yes, so I did;" and at the pleasant voice of his mother the boy drew in his feet, and the frown went off his face a little. "But you don't know how hard it is;" added Fred; "every boy in my class has a new coat and some brass buttons and all. I can see the very shine of them now," and Fred kicked the poor coat as it was lying in the sunshine streaming over the bright kitchen floor.

"Come, come!" spoke up his mother, "This will never do! Your coat is well enough if you will only think so; at any rate, I cannot buy you a new one," and Mrs. Green put the baby in his arms and began dishing up the soup for dinner.

Out on to the little porch went Fred with baby. The sun was so bright and warm that in spite of all his trouble, he couldn't help feeling just a little happy. Seating himself on the step he began talking to the dear little fellow, as he often did when in earnest about things.

"Baby, wouldn't you hate to wear patches? Patches on the elbows, patches on the knees, patches all over! Why, I am almost all patches, and the boys have nick-named me 'Patch.' I tell you, baby, it is pretty hard, but when I get to be a man, you shan't know what a patch looks like." Here the baby crowed and jumped as though he understood every word.

"Come!" called mamma, "bring baby in; your dinner is ready."

Fred seated himself at the small table and waited for his mother, but she took the rocking-chair by the stove and commenced to sing baby to sleep.

"Mother, aren't you going to eat?"

"No, son; I feel too tired now."

Fred helped himself to a plateful of the delicious soup, but somehow it didn't taste good, and there was a big lump in his throat, and glancing around to his mother he saw a sad, troubled look on her face. She had stopped singing, and was stroking baby's hair softly. He couldn't stand it any longer, but jumped up and ran to her, and hugging her tight around the neck, boy fashion, burst out with:

"Mother, don't you look so sorry. I can wear the patches as well as not, and the old coat is real warm. I guess it won't kill me if the boys do call me 'Patch;' and Mr. Maxwell said yesterday I learned ever so fast, and he hoped some day you'd be proud of me. But you can't if I don't get over these proud fits, can you? Come, now, mother, let's eat up all the soup, and have a good time."

And they did; and how they both enjoyed that dinner! Just before Fred started for school that afternoon he ran up to his little room, kept so clean by his own hands, and there he asked the loving Saviour to give him more help to overcome the small trials of every day life, and to make him a wise, good boy, adding at the close, "Please to make me a comfort to my mother."

He reached the school-room just as the bell rang so was spared any taunts from the boys then. But at recess, Harry, remembering how easily he had fired him up in the morning, began calling him 'Patch,' but to his surprise Fred's laugh rang out pleasantly, and he answered:

"Yes, I s'pose that's my name as long as these clothes last. But, boys, look! I tell you there's some fine work on this old coat, and if I've got to wear it and be called 'Patch,' I'd better keep my temper and not give you a chance to make it 'Cross Patch.'"

The Inner and Outer Beauty

BY REV. M. R. MILLER.

There is no sin in the desire to be beautiful. The human form, before sin's blight touched it, was perfect in loveliness—the embodiment of all that is noble, graceful, winning and charming. Fragments of the shattered splendor are found, one feature in one and another in another, by which we have hints of what the original was. The artists have tried to reproduce the primal beauty by gathering from many forms these fragments of loveliness and combining them in one figure.

One thing we know, that all true christian life is growth towards perfection of beauty. Christ came to restore to ruined human nature its lost loveliness. This is true of the physical as well as the spiritual life. He is to change our vile bodies and fashion them like unto his own glorious body. All blemishes are to be left in the grave. Whatever the marring of form or feature in this world, we are sure, if we are in Christ and Christ in us, of a spotless beauty in the life beyond the grave.

When we come to ask for a definition or standard of personal beauty, we find it to be more than complexion, more than graceful contour. It does not lie in the eye, in the skin, in the proportions. It is a universally accepted principle that the soul gives to the body its form, and that the life within writes its whole history in the features of the face.

"'Tis the stainless soul within
That outshines the fairest skin."

A beautiful character will transfigure the countenance. You look into it, and you read refinement, purity, delicacy, peace, love. In like manner, an evil nature sets up its pictures at all the windows, and you see at a glance selfishness, cunning, lust, deceit, falsehood, malignity, coarseness, unrest. All spiritual culture is therefore toward beauty, for as the heart becomes filled with the divine graces they make themselves manifest in the transforming of the features.

In the cultivation of personal beauty the observance of the physical laws of being is of vital importance. These are inexorable. There is no forgiveness for their violation.

Then, still more essential is the observance of moral and spiritual precepts. The soul informs its own dwelling. There is no beauty in the idiot's face. The most perfect features have scant loveliness when there is a vacant mind behind them.

So, also, beauty of soul exhibits itself in the expression. Kindness wreathes the face with gentleness; holy thoughts refine the countenance, grand purposes, high aspirations, noble motives, clothe the form and features with dignity and power. Sincerity and truth transfigure the homeliest looks.

Those, therefore, who would cultivate personal beauty must look to their inner life. As the dweller's taste and refinement always manifest themselves in the adornment of his home, so goodness and moral beauty in a soul will always declare themselves in manner, look and bearing. The plainest features are often made to shine in almost supernatural loveliness when struck through with the warmth and tenderness of indwelling love.

The most beautiful people in the world are truly benevolent people, their hearts full of sympathy and kindness, and their lives devoted to labors of love.

Not then to the outside must our care be given, but to heart culture. A lovely soul will transform the most repulsive features. We may adorn the face and features as we will; by art and skill and care we may try to keep the complexion fair, the skin clear and soft, and the whole countenance beautiful, but if there are within us selfish hearts, grovelling dispositions, uncontrolled appetites, they will work out through the surface beauty, and will blotch and spoil it all.—*United Presbyterian.*

It is not my Business."

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark!—did some one say "Accident"? There are twenty-five railroads centering in St. Louis. If there has been an accident it is not likely it has happened on the——& Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped, on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the——&Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back—"No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward,—we have no other."

With white face and anxious brow, that man paced the station to and fro. "It is his business" now. In a half hour, perhaps, which seemed to him a century, the train arrived. He hurried towards it, and in the tender, found the mangled and lifeless forms of his wife and one of his daughters. In the car following, lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drank fifty miles away, by a railway employee, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business?"—*Morning.*

The Faithful Son

General Havelock was one of England's best and bravest soldiers. He was an earnest Christian, as well as a brave soldier. He was a member of a Baptist church. Once, while in London, a gentleman called to spend an evening with him, according to a previous invitation. In the course of the conversation, Mrs. Havelock turned to him, and said, "My dear, where is Henry?" referring to her son, whom she had not seen all the afternoon. The General started to his feet.

"Why poor fellow," said he, "I left him on London bridge at 12 o'clock, and told him to stay there till I came back. Then, in the hurry of business, I forgot it. And soldier like, I have no doubt that he is still there though it is now past seven o'clock."

The General ordered a cab to be called; and, as he turned to go to relieve his son from his long watch on the bridge, he apologized to his friend for his absence, saying:

"You see, sir, the discipline of a soldier's family."

In about an hour he returned, bringing Henry with him. He found him just where he had left him. The dear boy had never thought of leaving, and if his father had remained till midnight he would not have left his post.

This is a beautiful example of faithfulness. Let us try to imitate it.

Six Bible Names.

Say these names over a good many times, until you can remember them, and the order in which they are given: Adam, Enoch, Abraham, Solomon Christ, John. Repeat them again, and then learn the following list of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

This is the Bible history of forty-one hundred years divided.

A Tree Killed by a Worm.

A gentleman was walking with a friend one day through his beautiful grounds, when they came to a fine large tree which was decayed to the very core. "That tree," said the proprietor, "was destroyed by a single worm. A short time since it was as vigorous as any of its companions, when one day a wood-worm was discovered forcing its way under the outer bark. A naturalist, who was at the time my guest, remarked on seeing it, that if left alone it would ultimately kill the tree. It seemed so improbable, that the worm was suffered to remain. Gradually it bored its way into the fibre of the tree, slowly but surely doing its work. The following summer the tree shed its leaves much earlier than usual, and in the second season it was a dead, worthless thing. The worm which seemed so very insignificant had found its way to the heart of the once noble tree and destroyed its life."

How forcibly do we see this same thing illustrated in the common walks of every-day life. A young man is persuaded by his companions to take his first glass of wine. It seems like a little thing, but it is the beginning of a course of degradation and eternal shame. The clerk in the bank appropriates a few shillings of the funds intrusted to his care. One step leads to another, until at last he is arrested and cast into prison as a defaulter. A boy begins to practice little deceits at school or, at home, which, unless discovered and checked, will make him a base and unprincipled man. Such is the destructive power of little sins when continued indulgence in them is practiced.—*Christian Herald.*

"All God's providences are but His touches of the strings of the great instrument of the world."—*Charnock.*

FARM AND HOUSEHOLD.

Large Farms.

Most people are attracted by the show of a great business, and the desire to extend operations is very general. But a man who can successfully manage one hundred acres, may not be able to run a five hundred or a thousand acre farm, and many men who can profitably work a farm by their own labor, fail when they try to do so by hired help. To so manage a number of working men that every hour's work of each shall be made to concentrate upon one desired object, requires much ability. For want of this many who have become "well off" on a small farm have failed on a large one where they have had to employ help. A man may be worthily ambitious of success in business, but before he leaves a small farm, for one much larger, he should be satisfied of his ability to manage it. It is not a new thing for a man to be *landspoor*, even though the land itself is of good quality. As with extensive and overgrown nations, large farms might sometimes be of more value to all concerned if they were divided up and each part put under a partial or entirely separate management.—*American Agriculturist.*

Taking Care of the Broom.

It is a little matter, indeed, the care of the broom is one of the small economies that pay not only in the saving of money, but more largely in comfort. A broom that stands, when not in use upon the brush part very soon squats into a one sided shape, and is very apt to fall down and get under foot. A string or screw-eye in the handle, to hang the broom by, is often in the way of the hand when sweeping. So unsatisfactory are the usual ways of disposing of a broom, that the inventive Yankee has taken up the matter, and patented broom-holders are offered for sale to house-keepers. But one need not wait for the vender of the "Patent Broom-holder" to come along; just put two wooden pins into the wall about two inches apart, to adjust the handle between, and allow the broom part to rest upon them and you will not need to buy, as you have as good a broom-holder as can be invented.

Hints on Household Matters.

MENDING A CARPET.

My dinner-room carpet was only a rag carpet to begin with; latterly it had become a ragged one. I was contemplating it ruefully one day, knowing that the state of my purse would not allow me to replace it just yet with a new one. I could think of no way to mend it, but by big patches tacked in the place. In the midst of my dilemma and an experienced old lady entered, who suggested paste instead of tacks. "I have repeatedly put muslin patches over the carpet with paste," said she, "and it is surprising how well it holds." I took the hint. Patches are not, in their native, beautiful, yet a patched garment is decidedly better-looking than a ragged one, and the same is true of a patched carpet, and my patches were so easily applied, and proved so adhesive, that I rarely sweep the room without a mental benediction upon the one who suggested it.

A New Dairy Machine.

A recent invention for separating the cream from the milk, is attracting considerable attention among Northern dairymen. It consists in an apparatus by which rapid rotary motion is given to a vessel containing the milk, in which the centrifugal force, acting upon the different particles in proportion to their weight separates the heavier from the lighter portions of the milk. In fifteen minutes the cream is entirely separated from the milk, in a firm solid mass, so that it may be removed by the hand, thus dispensing with the slow process of "settling" the milk for the cream to "rise." One of the advantages claimed for the invention is, that it not only completely separates the cream from the milk, but that by the same rotary motion, all the impurities of the milk are also separated and left adhering in a sort of scum, to the sides of the vessel. The production of butter increased because the separation of the cream is more perfect than under the old process, and the quality of the butter is improved, because the cream is separated in a perfectly pure condition; and at the same time the skimmed milk is left fresh and sweet.

To kill Insects.

Hot alum water is the best insect destroyer known. Put the alum into hot water and let it boil till it is all dissolved; then apply the solution hot, with a brush to all cracks, closets, bedsteads, and other places where any insects are found. Ants, bed-bugs, cockroaches, and creeping things are killed by it while there is no danger of poisoning the family.—*Alabama Farm Journal.*

Advice to Young Men.

A physician writes to young men as follows: "My profession has thrown me among women of all classes; and my experience teaches me that Heaven never gave man a greater proof of his love than to place woman here with him. My advice is: Go and propose to the most sensible girl you know. If she accepts you, tell her how much your income is, and from what source derived; tell her you will divide the last shilling with her, and that you will love her with all your heart into the bargain. And then keep your promise. My word for it, she will live within your income, and to your last hour you will regret that you did not marry sooner. Stop worrying about feminine untruth. Just you be true to her—love her sincerely, and a more fond, faithful, foolish slave you will never meet anywhere. You will not deserve her, I know; but she will never know it."